

THE Instructor

APRIL 1964



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Dates indicate time when enrichment material applies to specific lesson content.

*Indicates material has special value for the course or area though not keyed to a current lesson.

M=Music; L=Library; A=Administration; H=Home.

*Includes Answers to Your Questions.

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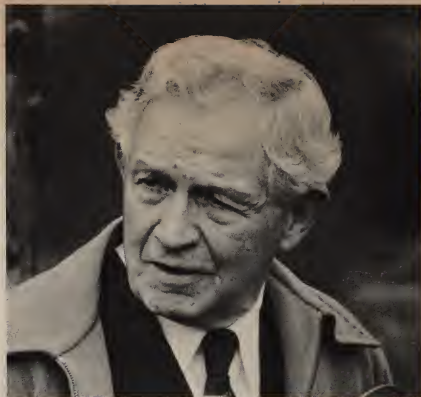
Deseret Sunday School Union,

Photo and Art Crafts,

**Includes Sacrament Songs and Organ Music.

The Greatest Possession

by President David O. McKay



INDIFFERENCE toward religion is a very dangerous state of mind. The most precious thing in all the world is to accept God as our Father, to accept His Son as our Redeemer, our Saviour, and to know in one's heart that the Father and the Son appeared in this dispensation and gave the Gospel of Jesus Christ for the happiness, salvation, and exaltation of the human family. To accept that as an eternal truth is to have the greatest possession that the human mind can possess.

I believe with the great English philosopher and scientist, Sir Humphrey Davy, that

If I could choose what of all things would be at the same time the most delightful and the most useful to me, I should prefer a firm religious belief above every other blessing; for this makes life a discipline of goodness; creates new hopes when all earthly ones vanish; throws over the decay of existence the most glorious of all lights; awakens life even in death; makes every torture and shame the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of the future, the security of everlasting joys. . . .

That is the message we should like to give to all the world: that the most delightful, the most useful possession in life is a testimony of the truth of The Church of Jesus Christ of Latter-day Saints.

Jesus Saves Individuals

The Gospel teaches that each individual is a child of our Father in heaven. Each one is precious in His sight. There are leaders of some nations today who do not believe that. The Communist leaders think that the State is the one thing which should be saved, and each individual man or woman is just a part of the whole to make that State supreme. That is false doctrine! The State exists for the good of each individual—to see that the individual has his rights as an individual. That is what the Gospel teaches. You are baptized as an individual, not as

(For Course 16, lessons of July 5-26, "New Light Thrown upon the Relationship of Man to God"; and for general reading)

a group; and the Father is interested in your salvation and in mine, and in the happiness and salvation of each little boy and girl. The Saviour went about saving *individuals*. Even the poor woman who was caught in sin and dragged and thrown at the feet of the Saviour was precious in His sight. Her accusers said to Jesus, thinking they could ensnare Him:

. . . Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? (John 8:4, 5.)

His sublime answer was: ". . . He that is without sin among you, let him first cast a stone at her." (John 8:7.) And then He wrote something on the ground with His finger, the only line that He ever wrote according to the record, and nobody knows what it was. But while He wrote, those who judged her drew away one by one. Then to the poor woman who was still bowed in the dust, He said,

. . . Woman, where are those thine accusers? hath no man condemned thee?

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. (John 8:10, 11.)

Each Individual Is Precious

Each individual is precious in the sight of our Father in heaven, and His Beloved Son desires that each be saved and exalted by obedience to the principles of the Gospel. And when women and men will say, "I do not believe in the Church," they are saying that they do not believe in the happiness and joy of this present life and do not have an assurance of the eternal life to come.

A love of the Gospel is our most precious possession. It can be lost by sin. We can be unhappy by violating the principles of the Gospel, or we can keep our testimonies and be happy and joyous no matter what happens to us in the world.

(Concluded on following page.)

Wicked men threw Paul and Silas into jail in Macedonia, but at midnight when they had their hands in stocks parallel with their feet, they sang hymns of praise to our Father in heaven because they had the testimony of the Gospel in their hearts. (See Acts 16:19-26.)

Salvation and peace, contentment of the human family, not only in the home but also in community life, will come through obedience to the principles of the Gospel of Jesus Christ. We cannot be true to ourselves and to our loved ones and our associates without being determined to live more in accordance with those divine principles. I mean in daily life, in our speech, in our self-control, in home associations, with business associates, in political fields. We cannot be true to ourselves, to our loved ones, and to our associates without feeling a determination to know more about the great truths of the Gospel. The spirit within bears testimony that Truth exists in this old world, and the spirit feeds upon that Truth.

We Need Not Worry

We cannot truly believe that we are the children of God and that God exists, without believing in the final inevitable triumph of the truth of the Gospel of Jesus Christ. If we do believe that, we shall have less worry about the destruction of the world and the present civilization, because God has established His Church never to be thrown down nor given to another people. And as God lives, and His people

are true to Him and to one another, we need not worry about the ultimate triumph of Truth.

If you have that testimony on your side, you can pass through the dark valley of slander, misrepresentation, and abuse, undaunted as though you wore a magic suit of mail that no bullet could enter, no arrow could pierce. You can hold your head high, toss it fearlessly and defiantly, look every man calmly and unflinchingly in the eye as though you were a victorious king, returning at the head of legions, with banners waving and lances glistening and bugles filling the air with music. You can feel the great expansive world of more health surging through you as the quickened blood courses through the body of him who is gladly, gloriously proud of physical health. You will know that all will come out right in the end; that it must come; that all must flee before the great white light of Truth, as the darkness slinks away into nothingness in the presence of the sunburst.

So with Truth as our guide, our companion, our ally, our inspiration, we may tingle with the consciousness of our kinship with the Infinite, and all the petty trials, sorrows, and sufferings of this life will fade away as temporary, harmless visions seen in a dream.

That is our privilege through God's blessing and guidance, if we possess the greatest gift in life, a testimony of the truth of the Gospel of Jesus Christ, and apply in daily activity the spiritual blessings and privileges of His Gospel.

Library File Reference: Testimony.

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WE HAVE THE RIGHT TO CHOOSE

by J. Elliot Cameron

EDITOR'S NOTE: Teachers of Course 2 are also referred to the article, "We Learn To Choose the Right," by Lorna C. Alder, *The Instructor*, April, 1962, page 142.

From the time we are old enough to comprehend differences between objects that come within our eye span, we are constantly faced with the process of making decisions. As babes in our cradles we unknowingly make decisions, such as choosing the toy with which we will play, the sound we are going to hear from it, and so forth. When the choice we have made pleases us, we are contented and happy. When the choice we have made does not please us, we are frustrated and unhappy. These activities make up a process of life which requires that choices must be made every day. We are fortunate that we have the right to choose.

Before we came to this earth, when we were in the presence of our Father in heaven as spirit children, we were placed in a situation where we had to choose. At that time we had to choose whether or not we would live in a world where we could continue to have that right, or whether we would live in a world where our choices would be made for us. We elected at that time to keep our free agency and chose to live where we would have the right to choose. Every day our lives are made pleasant or unpleasant by the decisions we make. When we arise in the morning, we choose the kinds of clothing we will wear. Since we are not always wise when we are children in making these choices, we are fortunate in having a loving, kind parent or older brother or sister who helps us with our decisions. When we make the right decisions, we are comfortable and warm; and we feel good. When we do not make the right decisions, we are unhappy.

When we join our families at mealtime, we choose those foods we will eat. If we choose good foods, we have good health; and we are happy. If we

(For Course 2, lesson of June 14, "We Have the Right to Choose"; and for Course 8, lessons of May 31 and June 7, 14, 21, on the Ten Commandments.)

choose wrong foods, we may become ill and very unhappy.

We have the right to choose with whom we will play, or whether we will play with anyone. Sometimes we choose to play alone; and sometimes we are happy when we play alone. When we choose to play with friends, we realize that good friends are good companions; and we are happy in their presence. Sometimes it is good to play alone; sometimes it is good to play with others. We must have a balance in our lives.

We have the right to choose whether or not we will be clean, whether our hands and face will be clean, whether our souls will be clean. When we are not clean, we are not happy. Jesus has told us to be clean.

In our daily activities we must choose those things that we will do. We must, for example, choose the record to which we will listen if we are listening to the record player. We must choose the radio program to which we will listen if we are listening to the radio. Each week we must choose whether to go to Primary and Sunday School or whether to stay home, and we must always consider what our Heavenly Father would have us do.

Did you ever stop to think how many people are affected by the choices we make? When we choose, we are not just affecting ourselves; we are also affecting all those whom we see and all those with whom we work or play during the day. When we make the right choices, other people are happy and comfortable, as we are. When we make the decision to keep the Sabbath Day holy, many other people are pleased because we do this. Our Heavenly Father is pleased. When we choose to go to Primary and Sunday School, we are happy because we learn. We are happy because we help ourselves; and, by associating with our friends, we help them. When we choose to help with the home chores, we receive great benefits in satisfaction; and those who are around us receive great satisfaction in watching us grow.

The way we grow is by making choices, and our Heavenly Father recognized this when he made it possible for us to have the right to choose. When we make choices, we must always think of the consequences. What will happen to us if we make this choice; what will happen to us if we make that choice? If we keep this in mind and always choose the things that will make us happy, we will always be happy that we have the right to choose.

Library File Reference: Free Agency.



THE RESURRECTION

*by President S. Dilworth Young
of the First Council of Seventy*

We talk about the first principles of the Gospel and name four of them to friends and associates. The first of these is faith in the Lord Jesus Christ. Then follow three others which fundamentally point to actions to be taken following the declaration of our faith. These four bind together our primary belief that faith and works must go together.

Very early in the process of organizing the Church and revealing its principles, the Prophet Joseph Smith declared that among the first principles to be taught must be that of the resurrection of Jesus Christ (about nineteen hundred and sixty-three years ago). It follows as a corollary that our future resurrection is assured in the due time of the Lord. We, however, have a different viewpoint than did our ancient brethren who lived before that great event which we now celebrate at Easter. It is not difficult to have faith in a resurrection which took place nineteen centuries ago with its attesting witnesses. These witnesses were supplemented by care-

fully nurtured church rituals of remembrance carried on, however erroneously, ever since there was a church—and passed to other churches. Add to that the further establishment in our hearts today of the visit of the Father and the Son; of Moroni; of John the Baptist; of Peter and James; of Moses, Elias and Elijah; and of Michael, the first on earth—all resurrected and all revealing themselves to the Prophet and to Oliver Cowdery—and the span of the centuries shrinks to within the compass of our understanding.

Picture the faith of those who lived through the thousands of years from Adam to Christ. And think of the ease with which Sophists, Stoics, and Epicureans, Scribes and Pharisees, and the constant stream of men without revelation who were in control of the people and the religion could twist and change the prophecies. Truly, when a people walk in gross darkness, there is no light. Such men, over the millenniums, believing not themselves, could sway the multitudes that the promise of a resurrection was a myth. Their best argument may well have

(For Course 16, lessons of June 14 and 21. "Additional Knowledge Concerning the Eternal Nature of Man"; and for general reading.)

been, "Has anyone ever been resurrected?" Spread that argument over four millenniums or so, and one has to have revelation to renew the belief. (Perhaps we should pause here to give thanks that we live in a day of fulfillment when the living proof of the resurrection is planted anew in our hearts.)

Adam taught the Gospel of Christ to his children. Yet by the time of Enoch, most of his descendants believed not. Enoch had to go out and convert those who would be saved. His vision, contained in the *Book of Moses* (chapters 6 and 7), reviews all that Adam taught, and it gave the people hope. And cannot one see that this hope was in the fact that the promised Redeemer would, with his own resurrection, carry the righteous with him to life eternal? That was their hope. Moses reviewed that hope to his people. The visions of Enoch and the whole sweep of history down to his day were revealed to Moses. (*Moses* chapters 1-7.) Then gradually, through repeated careless copying of the record, and through misinterpretation of the record itself, there was a famine in the land for the true word of the Lord. Remember, the word of the Lord was that Christ would come, die, and be resurrected.

Now consider the weight of centuries upon men. There was little communication from nation to nation or among the people themselves. A common man, limited as he was by his economic assets, could have exchange of ideas with others as far as his ass or his camel could carry him and so far as he could afford to go. To most, this was limited to the surrounding villages. To a few of wealth and position, the known world was visited. There were a few books (rolls of papyrus, tablets of clay, or plates of metal), but one book had to serve thousands of people. Those who could read would declare the word or, sadly enough, their understanding of the word.

The scriptures in that day would be looked upon much as we look upon Shakespeare today.

Can one imagine a teacher coming across these words in an ancient drama and recognizing them as prophecy?

If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. (Job 14:14.)

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19:25-27.)

Would he say, "Here is a mighty prophet speaking a true testimony"? Or would he say, "It's only a play, interesting, and a great thought, an uncommon thought—but only a thought"? Would he take the play to his associates, the erudite, the informed, the scholars, the philosophers, and read it to them? Would they discuss it, expand it, make it an allegory or a legend?

People weren't any different in that day than they are today. Today we have members of the Church, a few of whom are teachers in our classes, who will tell the class that "Job is a drama, written by an unknown author, and that Job as a person did not exist, any more than Hamlet existed. Shakespeare created Hamlet, an unknown created Job." Yet we know better. The Lord referred to Job in the 121st Section of the Doctrine and Covenants. Job was accepted by the ancient Hebrews as a prophet. Through the ages his words have lifted those who wanted to believe but had no access to the visions of Enoch and Moses.

Prominently echoed in many homes today are Job's words set to Handel's music, "For I Know That My Redeemer Liveth"—and carrying the additional message that in the flesh he should see God. And Job's was not the only voice. Periodically others spoke:

So with Ezekiel (chapter 37); so with Isaiah (26:19); so with David (*Psalms* 16; 9:10; 17:15; 94:15); later with Daniel (12:2); and, of course, the Christ, who was His own constant witness, first, that He would, and last, that He did fulfill the words of the prophets and all that they wrote about Him.

Before we can complete our knowledge of the eternal nature of man, we must know what he is and what he is to be. We know what he is—a mortal being who must die. We must come to know that his eternal future is in the resurrection—for without that, life is hopeless.

Library File Reference: Resurrection.



1

A TALL MISSIONARY

by Don LeFevre*

One of the greatest "missionaries" in the history of the Church will be pressed into action this April in New York City.

This "missionary" will labor for two six-month periods during 1964 and 1965 and is expected to convey the message of Mormonism to millions of people from all over the world.

The "missionary" in question should make a good impression. Dignified in appearance and tall (127 feet), this "servant" of the Lord will be instrumental in bringing to millions of people a greater understanding of life's purpose, or in other words, the true Gospel of Jesus Christ.

The tall and stately missionary is, of course, the "Mormon" Pavilion now rising on the site of the New York World's Fair in Flushing Meadow, New York.

Construction of the exhibit is progressing on schedule, and by the opening of the Fair on April 22, the Pavilion's doors will be opened to visitors.

Theme of the LDS exhibit will be "Man's Search for Happiness," which complements the overall Fair theme of "Peace through Understanding."

Elder Bernard P. Brockbank, an Assistant to the Council of the Twelve, and managing director of the Pavilion, says the theme of the exhibit is based on the principle that the aim of all purposeful living is, or should be, the pursuit of happiness—true happiness as distinguished from mere worldly pleasure. The theme and the displays of the Pavilion have been developed along these lines.

Only through communication with divine sources—continuous revelation from God—can man find safe and sure guidance to his ultimate goal of true happiness. This can be accomplished through:

—Faith that God, our Father, created and controls the world, and man was made in the image of his Father.

—Acceptance of the fact that the universe is controlled by divine laws, and rewards or punishments follow the keeping or breaking of these laws.

—Understanding that the "glory of God is intelligence" and man can be saved, or perfected, no faster than he gains knowledge.

—Confidence that the Church of God, guided by revelation and inspiration, should be, and is, concerned with the whole life of mankind—spiritual, intellectual, social, ethical, and physical.

It is to promote man's eternal happiness that the

(For Course 16, lessons of August 9-30. "LDS Concept of the Gospel as a Way of Life"; and of general interest.)

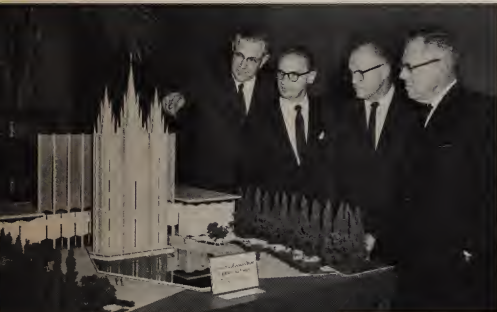
*Brother Don LeFevre is employed by the Church Information Service.

1. A tall missionary is the "Mormon" Pavilion nearing completion at the New York World's Fair at Flushing Meadows.

2. Pres. Wilburn C. West, Eastern States Mission, assistant managing director of Pavilion; Pres. G. Stanley McAllister, New York Stake; Elder Bernard P. Brockbank, assistant to the Council of the Twelve and managing director of Pavilion; and Elder Richard L. Evans of the Council of the Twelve examine model of the Pavilion in the Waldorf-Astoria lobby.

3. David W. Evans (L) and Bernard P. Brockbank (r.) see artist Alexander Rosenfeld add finishing touches to mural.

4. Harold T. (Dale) Kilbourn works on a mural sketch of a Church history scene for the "Mormon" Pavilion at Fair.



revealed principles and inspired programs of The Church of Jesus Christ of Latter-day Saints have been established. These principles and programs provide the framework of the Church's World's Fair Pavilion.

The Pavilion is being constructed on a 50,000 square-foot lot directly across the street from the World's Fair Auditorium. It is also near the subway entrance to the Fair, where more than 70 percent of the expected 70,000,000 visitors will enter.

Focal point of the Pavilion is a 127-foot-high replica of the east towers of the Salt Lake Temple. The center spire will be capped with a fibreglass statue of the Angel Moroni—an exact replica of the one on the Salt Lake Temple.

Flanking the tower will be two large exhibit halls divided by a spacious gallery. At the rear of the building will be two movie theatres where films on the history and progress of the Church and music by the Tabernacle Choir will be featured. Both exhibit halls are 70 feet long by 40 feet wide. The gallery is 28 feet by 110 feet.

Among the many displays in the Pavilion will be dioramas illustrating: Joseph Smith's vision in the Sacred Grove; the principle of continuous revelation; the purpose of life—man's search for eternal happiness; the tests of the Church of Christ; the apostasy, reformation, and restoration; the fact that Jesus Christ appeared to the people in Ancient America as well as to those in the Old World; and the scriptures of the Church.

The figures in these dioramas will be lifelike in appearance, and are being fashioned by skilled artists.

Large, colorful murals will be featured on the walls of the gallery. One will depict various highlights in the history of the Church from its organization in 1830 down to today's worldwide missionary program which is bringing tens of thousands of new members into the Church every year. Another mural is on the life of Christ.

One of the artistic highlights of the Pavilion will be a 12-foot replica of Thorvaldsen's famed statue "The Christus." The marble figure of Christ was made in Florence, Italy, by Aldo Rebecchi.

The prevailing atmosphere of the Pavilion will be conducive to thought and meditation. This feeling will be initiated as the visitor enters the lushly-landscaped grounds, highlighted by a large reflecting pool at the foot of the temple towers.

Guides will be on hand at all times to usher visitors around the Pavilion and answer their questions. Books and other literature will be available, and consultation rooms for visitors desiring detailed information about the doctrines and programs of the Church will be included in the building.

There is no doubt about it. Millions of people who heed the call to "Come to the Fair" will have opportunity to see one of the greatest "missionaries" in the history of the Church.

Library File Reference: Falm.

What are Miracles?

by Thomas J. Parmley*

During all of recorded history, miracles have played a significant role in the lives of religious people. In the eyes of the world, however, they have been viewed with incredulity and disbelief due mainly to man's very limited knowledge and understanding of divine law. In the dictionary one finds the following definition of a miracle: "An event or effect in the physical world deviating from the laws of nature."¹

Should the discovery of ways to produce radio or television signals come into this category? I well remember the day I first brought a simple crystal receiver set into our home. My grandfather was much perplexed and overwhelmed, especially when the music continued to be heard even after all doors and windows were securely fastened. To him a miracle was taking place.

Today it is possible for a person to speak and be heard anywhere in the world if proper receiving equipment is available. Through Telstar and similar man-made communication satellites it is possible to transmit and receive television programs almost anywhere on the globe. These are man-made miracles.

A few years ago polio was a dreaded disease. Today, many miracle drugs have compressed weeks of illness into a few hours. Medicine has taken on a new look.

(For Course 10, lesson of May 24, "Miracles in Galilee"; and for Course 14, lesson of June 7, "Closing Events in Galilee.")
¹Webster's Third New International Dictionary; C. & C. Merriam Company, Springfield, Mass., 1961; page 1441.

*Dr. Thomas J. Parmley, a member of the Deseret Sunday School General Board, is a scientist who is also devoted to the Church. He is a professor of physics at the University of Utah and was formerly head of the Physics Department. His field of training is nuclear physics. He has been a consultant to the Lawrence Radiation Laboratory at the University of California, the Los Alamos Scientific Laboratory (New Mexico) and the Radio Biology Laboratory of the University of Utah. Dr. Parmley received his doctorate degree from Cornell University. His wife, Sister LaVern W. Parmley, is General President of the Primary Association. They are the parents of one daughter and two sons. They also have nine grandchildren.



Christ raising the widow's son.

Miracles Obey Law and Order

As members of the Church we recognize that these tremendous discoveries or miracles obey law and order and are not the result of the capriciousness of nature. Thus, many of the so-called miracles of the past are quite understandable in the light of present-day knowledge. Likewise one can assume that present-day miracles will seem reasonable as man's understanding of God's laws are increased.

To many nonmembers of the Church, the miracles of the Saviour during the meridian of time transcend all law. It has been expressed by many that the Saviour did not perform miracles through the agency of law.

How did the Saviour cause the lame to walk, the blind to see, and even the dead to rise? Certainly men's efforts to date seem puny when one thinks of these miracles. And yet, we believe that in all these cases He employed law to achieve His ends. This is clearly stated in scripture:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; And when we obtain any blessing from God it is by obedience to that law upon which it is predicated. (Doctrine and Covenants 130:20, 21.)

Through the operation of the priesthood and divine laws which existed even before the foundations

of the world were laid, modern miracles are constantly happening. Hardly a fast meeting passes without this being attested to by grateful members of the Church. In my own case, I would not be alive today except for the prayers of many Saints and the miraculous power of the Melchizedek Priesthood exercised in my behalf some eight years ago. Lives have been prolonged, the blind have had their sight restored, and even the dead have been brought back to life through divine law.

The Faith of Matthew Cowley

One example of a modern miracle is taken from the life of one of our modern prophets, Matthew Cowley,² a man of simple but sublime faith. It is as follows:

I was asked to administer to a baby in New Zealand. I was asked to bless it. The father came up to me with this child, 14 months old; and he said, "Our child has not been blessed yet, so I want you to give it a name."

I said, "All right. What is the name?"

He gave me the name of the child, and then he said in a matter-of-fact way, "While you are giving it its name, give it its sight." The child was born blind. He said, "We have had it to the specialists in Wellington. They said it was born blind, and they cannot do anything for it. So while you are giving it a name, by the same authority you use to give it a name, give it its vision." Just as simple as that!

Well, I was scared. I never had that faith. The thing came to me just suddenly like lightning out of the blue. But I went on and blessed the baby with a name. It was the longest blessing, I think, I have ever given. I was using all the words I could think of and had ever thought of. I was trying to get enough inspiration—enough nerve, if you want to call it that—to bless that child with its vision. I finally did.

Eight months later I saw the child, and the child saw me. . . . Never let this simple faith get away from your life, never let it get away from you. It is the most precious thing you have in life.

A Woman's Faith

Another faith-promoting incident, one concerning President David O. McKay, is told by Elder Mark E. Petersen of The Council of The Twelve.

At the close of the morning general session in the new meetinghouse at Montevideo [Uruguayan Mission] on Sunday, December 12, [1954], I was approached by a middle-aged Italian woman by the name of Sister Beathgen. After shaking hands with me and exchanging some pleasantries, she showed me her right hand and asked if I could see the small

scar just about an inch below the first finger in the palm of her hand. I told her that I could see it. Then she told me this story:

More than a year ago she was suffering with bone cancer in that hand. A swelling had developed there which made a lump nearly as big as a golf ball. She went to several of the principal doctors of the city and also to the clinics and hospitals of the city, seeking every type of relief. All the doctors diagnosed it as cancer of the bone. There was no question about the diagnosis as the doctors agreed with each other. The examinations and charts from hospitals indicated the same thing, she told me. May I say that all of this was confirmed by the mission president and other missionaries who knew this sister during the past couple of years. They also tell me that this is a woman of good reputation, honest and firm and true.

The doctors told her that there was no cure for this cancerous condition. The only thing would be amputation of the arm. She did not wish to have an operation of that kind. When she heard that President McKay was coming, she thought occurred to her that if she could just shake hands with him her hand would be healed.

With this in mind she stood in the line when President McKay was shaking hands with the people following the meetings he attended there in Montevideo. When it came her turn to shake hands, she merely did so and expressed her pleasure at his coming to the conference. She said nothing about her sore hand and said nothing about her hope that she would be healed by shaking the President's hand. She merely shook hands, expressed a few pleasantries and went on her way.

She told me there in Montevideo that within three days the cancer was gone from her hand. She said further that there had been no recurrence in the past year. I examined her hand again, and it was perfectly free from any kind of sores but merely had a well-healed scar in the palm as I have described.

I talked about this whole situation with the missionaries and President Lyman S. Shreeve, and they confirm this entire story and say that not only do they know that the diagnosis was true but that they themselves also saw this large lump on her hand and knew of this affliction for a fact. They also knew that immediately after the visit of President McKay, Sister Beathgen showed them her hand which was healed.³

These are but two examples to show that miracles are not the exception but rather the rule, where faith and the priesthood of God are exercised in man's behalf. Through all the ages miracles have been one of the blessings of the Gospel. How grateful we should be that we, as members of the Church, are entitled to these blessings if we live worthy of them.

²David O. McKay, *Cherished Experiences*, compiled by Clare Middlemiss; Deseret Book Company, Salt Lake City, Utah, 1955; pages 159, 160.
Library File Reference: Miracles.

³Henry A. Smith, *Matthew Cowley, Man of Faith*; Bookcraft, Salt Lake City, Utah, 1956; pages 138, 139.



WHY GENEALOGICAL WORK?

by T. Bowring Woodbury*

NOTE TO INVESTIGATORS: This article is enrichment for the June 7th lesson on genealogy in Sunday School Course 28. In addition to the lesson material, may we refer investigators to chapters 13 and 14 of *A Marvelous Work and a Wonder*, by LeGrand Richards. It is vital to the honest search of the investigator that he thoroughly study the principles of genealogical work, for The Church of Jesus Christ of Latter-day Saints is the only Church in the world that does this work. It follows, then, that if an unbiased and unprejudiced study of vicarious work for the dead proves to the honest in heart that the work is divinely ordained, then "Mormonism," so-called, must be true and is a restoration of the Gospel of Christ in its fullness.

In 1958 when I was called to preside over the British Mission, my cousin, Benjamin L. Bowring, President of the Los Angeles Temple, encouraged me to oversee the genealogical work of the Bowring family while I was in Britain. I contacted the Genealogical Society; and Archie Colliard of Basingstoke, England, was assigned to do our research. Shortly after I arrived in London, we had our first meeting.

I took it for granted that he was a member of the Church; but, as we outlined the search, I was amazed when Mr. Colliard said: "President, I am not of your faith; but I know a little about the reason you want the research done. And I want you to know that I will never go out on one of your assignments without praying about it."

I appreciated his humility. I liked his desire to pray about the search. But I must admit, I was a little disappointed that he was not a Latter-day Saint. My anxiety about his being a nonmember was allayed when he returned to report his first trip. He had traveled to a small city where it was thought he would find some Bowring names. But, to his

dismay, there was not a single Bowring name on the parish register.

He went to his car and silently prayed for guidance. Then he felt impressed to drive 23 miles to Winterbourne St. Martins. And what a find he made! The Lord had directed him to what Mr. Colliard later referred to as "Bowring Town." Two-thirds of the names listed in the parish register were Bowrings!

As we became good friends, I asked Mr. Colliard why he was a genealogist. His answer was startling: "If you had asked me that question some months ago, I couldn't have answered it. I did genealogy work because I liked it. I had a driving desire to do it. But why did I do it? I have only found that out since I have realized that the Lord has commanded His people to seek out their kindred dead and vicariously do the ordinance work for them that they, as spirits, cannot do for themselves. There is no other church in the world to which the Lord has entrusted this sacred charge and given the revelation that it should be done. I knew there had to be more to genealogy work than just making searches. We genealogists are instruments in the Lord's hands in carrying out His preparatory work for the millennium. My feelings toward it give me a testimony of your Church."

I asked him what was keeping him from being baptized. He mentioned that he had a few habits that needed correction. "But," he added, "I'll correct them; and the next time I walk into this office, I'll be ready for baptism."

It was my great privilege to baptize Archie Colliard into the Church. My son confirmed him a member. Archie's family of three children and his wife came into the Church. A year later, President Henry D. Moyle, whose research Brother Colliard was also doing, personally ordained him an elder. And it was all because the Lord had implanted in Brother Colliard's heart an insatiable desire to seek out progenitors for others. When he once found the true

(For Course 28, lesson of June 7, "Genealogy.")

*Brother T. Bowring Woodbury's Church duties have included branch president, district president, counselor in mission presidency of the Central States Mission, and president of the British Mission. He currently serves on the General Church Priesthood Missionary Committee. In business Brother Woodbury is vice president of Zion's First National Bank in Salt Lake City. He has been president of two other companies, an officer and director in another, and a member of the New York Stock Exchange. He graduated from the University of Utah. He is married to Beulah Larkins Blood. They have three children.

purpose of his work, he knew he had found the true Church. When I left Britain, he was in charge of the genealogical work of the British Mission.

In early September, 1958, prior to its dedication, the London Temple was opened to the public. One of the members of the South London Branch took her good friend, Mrs. George Sherwood, a nonmember, through the temple as a visitor. Here, for the first time, Mrs. Sherwood learned of genealogical work in connection with temple work. It was of great interest to her, for her husband had spent 60 years as a professional genealogist. He was not only eminent in his field, but he had been one of the founders and also president of the Society of Genealogists of London. With his sudden death came the problem of what to do with his vast collection of genealogical data. It included, in printed and manuscript form, pedigrees, family groups, source references, etc., all beautifully arranged and indexed. There were over 1,500,000 names in the compilation.

Several societies, including the one her late husband had founded and which was now presided over by Lord Louis Mountbatten, of World War II fame, wanted the library and were willing to pay large sums for it. But in Mrs. Sherwood's mind was the memory of the beautiful day she had spent in the London Temple where she had learned for the first time the true purpose of her husband's work. Finally she contacted the Church and asked if they would accept the library. She said she knew the purpose to which it would be put and that the feelings of her heart would not allow her to dispose of the library in any other way.

Just before the acquisition of the Sherwood collection, a Brother B. W. T. Norman of Manchester, England, a distinguished and recognized genealogist of the Midlands, practically made a gift to the Church of his private collection. His library of books and manuscripts was much larger than the Sherwood papers. It included transcripts of scores of parish registers in the areas of Lancashire and Cheshire, plus published local histories, directories, and other source reference material of great genealogical value. There were some two tons of records, all collected because of the surging desire in his heart to accomplish the tracing of ancestral lines.

Prophets of old foretold the interest in genealogical research that would be generated in the last days. They said it would begin with the return of Elijah, the prophet, who held the keys of the sealing power to bind on earth and in heaven. The Old

Testament prophet, Malachi, wrote: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (*Malachi* 4:5, 6.) Joseph Smith and Oliver Cowdery testified of the return of Elijah, who appeared to them both in the Kirtland Temple, April 3, 1836.

In British history there is no question that the hearts of the children have been turned to their progenitors, as the hearts of many spirit ancestors have been turned toward their living descendants. In 1836, Elijah restored the keys. In 1837, Great Britain passed laws compelling the preservation of records of the dead. On July 1, 1837, it became compulsory to register all births, deaths, and marriages at Somerset House, a genealogical library that serves all of Britain. In 1841, the government of Great Britain ordered the first full census, which has been taken each ten years since that date. And in America the first genealogical society in the world was established in 1844 in Boston. We are told that the genealogical lines of 80 percent of the Church membership can be traced through one or both parents back to Britain. And it would seem the Lord has touched many hearts there to help with the work.

Just last week we were visited in Salt Lake City by a young man to whom we had taught the Gospel in Kansas. At that time, he demonstrated little interest. We finished the series of discussions without baptizing him. Shortly afterwards, his brother died. This event was followed in a matter of weeks by the death of his father. One night just after the funeral his father appeared to him in a dream and said, "You are the only one who can help us, and you know what to do." Our young friend was so shaken by this realistic dream that he came to me for an explanation. I explained baptism for the dead as mentioned by Paul in *I Corinthians* 15:29. I told him of the ordinances that could be performed for his father. Our friend was now eager for baptism. One year from the date of his father's death he took care of the temple work for his father and brother. Yes, here is a wonderful example of the hearts of the fathers being turned to the children, and the children, in obedience, turning to their fathers.

The Unspeakable Gift

by Rodney Turner*

What is the difference between the Latter-day Saints and any other religious group? The Prophet Joseph Smith's response to this question as posed by the President of the United States, Martin Van Buren, was to the effect that "all other considerations were contained in the gift of the Holy Ghost."¹

A more penetrating answer could not have been given. It was the presence of this power in the Restored Church that justified the Lord's characterization of it as "... the only true and living church upon the face of the whole earth. ..." (Doctrine and Covenants 1:30.) Since "the Spirit giveth life," (II Corinthians 3:6) the church—which is the body of Christ (See Ephesians 4:11, 12 and James 2:26)—must be sustained by the manifest operation of that Spirit in order to rightly claim to be the "living church."

To be without the Spirit is, in the ultimate sense, to be dead. Even though a church may accomplish many worthy things in connection with man's temporal existence, its power for good ends there; it cannot render that vital assistance needed for the realization of eternal life. For this reason the hallmark of apostasy in men and churches has ever been the absence of this life-giving, life-sustaining, and life-perfecting force.

(For Course 12, lesson of June 21, "Paul in Macedonia and Greece"; and for Course 28, lesson of June 28, "The Holy Ghost"; and of general interest.)

¹Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, Volume 4; Deseret Book Company, Salt Lake City, Utah, 1957; page 42.

*Dr. Rodney Turner, an associate professor of religious instruction at Brigham Young University, received his A.B. and M.A. degrees from the Church university. He later received his Ed.D. from the University of Southern California. He has been a seminary instructor, a seminary principal, editor for the LDS Department of Education, and chairman of the Department of Theology and Church Administration. He also lectures for BYU Extension Division in connection with Education Weeks and special courses.



Lehi blessing his son, Joseph.

Nor should we overlook the fact that, in a sense, a church can be "true" without being "living." Note, for example, the Church of Jesus Christ in Alma's day. Though it had the authority of God, together with His true doctrines and ordinances, yet many of its adherents lacked the concomitant righteousness required of a "peculiar people":

And thus ended the eighth year of the reign of the judges; and the wickedness of the church was a great stumbling-block to those who did not belong to the church; and thus the church began to fail in its progress.

And it came to pass in the commencement of the ninth year, Alma saw the wickedness of the church, and he saw also that the example of the church began to lead those who were unbelievers on from one piece of iniquity to another, thus bringing on the destruction of the people. (Alma 4:10, 11.)

It was for this reason that the Lord expressed His pleasure with the early Church "collectively and not individually." (Doctrine and Covenants 1:30.) The merits of those comprising one portion of the Church cannot be borrowed to make up the spiritual deficits of another portion of the Church. There is no "reservoir of grace" to which the unvaliant can look for salvation. The foolish bridesmaids made the mistake of thinking there was. (See *Matthew* 25:1-12.)

Thus we see that the Church lives only as its life force, the Holy Spirit, flows through its veins. By the same token, the individual members of the Church live only as they enjoy the companionship—with all that that term connotes—of that same Spirit. Did not the Saviour reveal this truth to His apostles when He said: "Abide in me, and I in you.

As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me"? (John 15:4.)

The absolute necessity of the Spirit's influence being with those seeking eternal life—the Eternal God's life—is underscored by the fact that not even the Saviour was without it! It was instrumental in His physical conception. (See Luke 1:35.) As a child He "waxed strong in spirit." (Luke 2:40.) When He was baptized, the Holy Ghost descended upon Him and remained with Him apparently to an unlimited degree. (See John 1:32, 33; 3:34.) Jesus was subsequently "led by the Spirit into the wilderness." (Luke 4:1.) Thereafter, He went forth "in the power of the Spirit." (Luke 4:14.) And in quoting Isaiah's words, "The Spirit of the Lord is upon me" (Isaiah 61:1), He declared, "This day is this scripture fulfilled in your ears." (Luke 4:21.) Jesus never forgot that His life was bound up in the life of the Father and that His teachings were His Father's teachings. (See John 7:16-18; 8:28, 29, 40.)

Turning to the first apostles and the primitive Church, we see that this same Spirit was the motive power of all that was enduringly accomplished. The Spirit is credited not only with the growth of the Church, but with its guidance and operations as well.² Indeed, Luke tells us that the prime purpose for the apostles being in Jerusalem at Pentecost was to await the fulfillment of the Lord's promise of the baptism and gift of the Holy Ghost.³ The Spirit was and is the bestower of spiritual life—of conversion and growth. Paul, knowing this, declared, "I have planted, Apollos watered; but God gave the increase." (I Corinthians 3:6.) And when that Spirit was withdrawn because of the betrayal of Christ's ideals by those purporting to be Christ's servants, the apostasy was a manifest fact that the *physical* survival and growth of Christianity cannot gainsay.

The significance of all this for the individual Latter-day Saint is clear: the achievement of that perfection commanded of those who would be the eternal sons and daughters of God is dependent upon their acquiring and *extending* the Spirit's influence in their lives. For the Holy Ghost is the means by

which God's grace pertaining to eternal life is bestowed. And we grow, as Jesus did, "from grace to grace" (See Doctrine and Covenants 93:11-14) only as we prepare ourselves through dedicated living to receive more and more of the Spirit's outpouring.⁴

That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day. (Doctrine and Covenants 50:24.)

Therefore, as to the possession of the Holy Ghost, the issue is both qualitative and quantitative. Not simply, "Do I have the Holy Ghost?" but, "In what way and to what degree do I possess the Spirit?"

Every spiritual gift is bestowed by the Spirit of God. To be without a gift is to be without the Spirit.⁵ To each is given one or several gifts according to his worthiness and need.⁶ Thus we may receive the gifts of faith, repentance, healings, discernment, tongues, prophecy, etc. But the gift of gifts is charity, which is the pure love of Christ.⁷ In its perfection, this gift is the highest expression of the Spirit. It is this gift that justifies our service to God and man. Too many honor Him with their lips while their hearts are far from Him. There must be heart service as well as lip and hand service. Love makes it heart service, and with it our efforts toward God become those of a friend rather than those of a hireling. (See John 10:12, 13; 15:15.)

Although the Father expresses his graciousness toward His children in many ways—even sending rain on the unjust as well as the just—still, those expressions of divine grace that lead unto life eternal depend upon our right relationship with His Holy Spirit. And to possess that Spirit is to possess the "unspeakable gift" (See Doctrine and Covenants 121:26) that is at once the unfailing guide toward those enduring spiritual treasures the Saviour enjoined us to seek: treasures of the mind, the heart, and the hand.

²See *Teachings of the Prophet Joseph Smith*, selected and arranged by Joseph Fielding Smith; Deseret Book Company, Salt Lake City, Utah, 1955; pages 148, 270, 271.

³*Teachings of the Prophet Joseph Smith*, pages 243, 328.

⁴See Doctrine and Covenants 46:8-27; Moroni 10:7-19; 1 Corinthians 12:1-31.

⁵See 1 Corinthians 13; Moroni 7:48; Ether 12:34.

⁶Library File Reference: Holy Ghost.

⁷See Acts 2:1-4, 17; 6:3; 7:55; 8:14-20; 13:2.

⁸See Acts 1:1-5; John 14:16, 17, 26; 15:26; 20:21.

LET YOUR FRIENDSHIP WITH CHILDREN SHOW

EDITOR'S NOTE: This article is a copy of a paper which was read at the Secondary Education Board Conference in New York in March, 1958. It was presented by the author as an introduction to a panel discussion on "The Emotional Well-being of Children." It was published in the *Shady Hill News*, Cambridge, Mass., 1958, and is reprinted by permission.

Those of us who are interested in the emotional well-being of children have heard in wearisome reiteration over the last years that children need to be loved by parents and teachers.

No one quarrels with the recommendation, but the important consideration would seem to be how to make it crystal clear to the children that they are loved. Affection means little unless it finds expression in understanding and supporting friendship.

Obviously every child needs the conviction that he counts in the eyes of his nearest adults.

It is also obvious that parents and teachers find some children more lovable than others. Even the most easily loved of the children feel loneliness unless they know that they matter as people.

I would like to discuss one important way in which young children can be convinced that they have supporting friendship. This is that the parent or teacher in the course of a day or a week or



by Ruth W. Washburn*

a month find time to spend an hour or so alone with each child in a family and, ideally, even in a class. The number of hours so spent should largely depend on the child's need but should always be found when his confidence in himself is seen to be flagging or when he is especially unable, as we say, "to behave himself." This hour should be the kind of time in which there are "no axes to grind," no entertainment is provided, time in which the grownup is merely relaxed and receptive, open to whatever the child may want to bring to this person who is so necessary to him.

Too much of our time with young children is spent in trying to feed, clean, instruct, amuse, or improve them. How many of us want to turn, in times of stress, to friends who have chiefly needed to point out how we could be better? Or to friends who have insisted, in our little time together, on reading to us from books, no matter how entertaining or instructive the book? Friendships are best made in those relaxed, receptive times when what is in the mind of one friend can be communicated to the mind of the other, and especially when there is occasion for the "humor which evokes the smile of meeting hearts."

Time spent by an adult alone with a child benefits both people with its two-way action.

First, it is almost axiomatic to say that every child is at his best when he is alone with parent or teacher. Relieved of competition with brothers, sisters, classmates, he dares to be himself in a way which brings it home to the grownup that however trying this child has been under more stressful conditions, seen in this way at his best, he is admirable, interesting, lovable. So the grownup returns to his day-by-day supporting friendship with fresh enthusiasm, secure in the belief that with this child it is well worth the thought and effort.

Psychologists have a great advantage in their relations with children, since time spent together is always without the intrusion of the interests of others. Often when a psychologist has occasion to visit a classroom after members of the group have been studied, now one child, now another approaches her as if there were something special between them. The only special thing is that hour of time during

which the child was comfortably aware that he (or she) absorbed the whole interest of his companion.

Second, a child learns that he matters to someone, that he is unselfishly and effectively loved, that he is interesting as a person, when a busy parent or teacher finds an hour in a rushed day *just for him*. It increases his willingness to get on with the difficulties involved in growing up, since he can be sure that he has a friend alongside, not merely a powerful, critical dictator.

Surely 3-year-old Sarah, busy with her puzzle, felt this as she turned to her aunt, sitting peacefully beside her, to say, "Are you watching me?" and a little later, "Are you still watching me? See! I know where it goes."

In a beautiful story about a blind Chinese ballad singer, "The Singer from Noonday Rest,"¹ Nora Waln gives us a definition of love. The blind man went about his country singing for people at work or play and sending to Miss Waln from time to time stories or incidents to be made into songs for his use. He used many romantic love stories. In his treasury are stories of love between men and women, child and adult, friend and friend. He defines love to us carefully. "Love enjoys, delights, enriches, is warm and faithful. That which tries to dominate, to change, to improve, or is jealous is not love." Here we find the horns of the dilemma for parents and teachers, who, in their efforts to make of the primitive little beings who are born into the world truly-educated, civilized men or women, so often seem dominating, critical, wanting to improve. It points up all the more clearly how much a child must need with his parents, now one, now the other, the kind of uncritical, receptive, sympathetic time older people give to especially congenial friends of their own age.

This can be called the whole-milk theory. We do not draw off the cream before giving children a glass of milk. The cream of our attention is drawn off, even when we seem to be alone with a child, if a shopping expedition, or worries about tonight's dinner party or next day's lesson make it all too apparent to our eager, incredibly aware, and still necessarily egotistical little companion that we are literally absent-minded.

¹"The Singer from Noonday Rest. A True Story of China Today." *Atlantic Monthly*, March, 1958.
Library File Reference: Children.

(For Course 24, lesson of June 7, "Understanding Your Child's Behavior"; and for general reading.)

*Dr. Ruth W. Washburn recently retired as psychologist of Shady Hill School, a private secondary school in Cambridge, Massachusetts.



Meeting The Needs of Course 1 Children

When the new program for Course 1 came out, we were skeptical. We felt it was too big for us to tackle. Also, the classrooms were too small and uninviting for setting up activity corners. At the same time we were dissatisfied with our Course 1 and felt the children were getting very little from their Sunday School experiences.

We had been seating the children around a large table for their lessons. Here they remained for any activity planned. Keeping 3-year-olds happy and busy in one place for 50 minutes is quite impossible. But we were trying it, and the results were highly unsatisfactory.

We were deeply concerned because the children's first experiences in Junior Sunday School were not the best and might be setting behavior patterns for future years. We finally came to the conclusion that something must be done. If we could not set up the whole program, then why not at least part.

Representatives from the two wards involved got together to talk over the situation and plan a solution. We finally decided we could set up the creative, book, and block corners; but we did not have enough room for the housekeeping corner. Our biggest problem was to acquire a rug so that children could sit

on the floor. We decided to tell ward members of our needs. Therefore, we advertised in the ward bulletins which are printed and handed out each Sunday night.

A used rug was donated; one member also bought a brand-new doll and gave it to the Junior Sunday Schools as a Christmas present. Blocks were donated by a former nursery teacher. Her husband had made them by sawing pieces of scrap wood.



by Barbara Polson and Vivian Bagley*

◀Newly-arranged classroom of the Ogden 21st and 42nd Wards gives children of Course 1 and their teachers an opportunity to share happy experiences. Harriet Ames, 42nd Ward, supervises the book corner, with her little group.

Armed with cleaning material and paint, and with plenty of elbow grease we tackled the room. The big table was moved out, the rug was laid, and inexpensive homemade curtains were hung. A small table was then put in the creative corner for coloring; chairs were neatly arranged in the book corner. The results were amazing.

We eagerly awaited Sunday morning. The children, young as they are, were well aware of the changes. The class period changed completely from chaos to organized activity.

The teacher, with the children circled around her, could show pictures and draw response with ease from the children. After the lesson, the books, coloring papers, doll, and blocks were put in place. (Because our room is small, the block corner is also used as the lesson corner.) The children were told they could then visit each activity as they desired. They seemed a little uncertain at first. But soon they were enjoying the activity corners. Most of the children visited each corner during the morning.

We are certain this program can be set up in the most humble circumstances, and with very little expense. Our rooms are still not the best, but with joint effort and planning our nursery has been wonderfully improved.

*Sister Barbara Polson is Junior Sunday School coordinator in Ogden 42nd Ward, and Sister Vivian Bagley is coordinator of the Junior Sunday School in Ogden 21st Ward. Both of these wards are in Lorin Farr Stake (Ogden, Utah).
Library File Reference: Sunday Schools—Mormon—Local Leadership.



1. In this creative corner, children of the 21st Ward find many things to do with coloring paper and crayons after lesson period is over. Mary Lou Byrne is their teacher.
2. Children of Course 1 in Ogden 42nd Ward are absorbed in books in their new book corner with Merry Ann Ames.
3. The lesson corner doubles as a block corner in the small room, to give youngsters every possible activity. Carol Rae Swift, 21st Ward, helps youngsters enjoy the blocks.
4. Every youngster loves a storybook. Mabel Winter of the 21st Ward finds ready listeners in her class each Sunday.



When a Loved One Passes Away?

FORTY-THIRD IN A SERIES ON
GOSPEL TEACHING IN THE HOME.

Cathleen's parents had been married several years before she was born. They had wanted a child more than they had wanted anything. They had tried to "walk uprightly before the Lord" so that they might be worthy to be parents. They had consulted the best medical authorities and had been told there was nothing of a physiological nature to prevent them from having children. But still no child came. They were almost ready to accept the idea that they would not have a child and were considering adoption proceedings, when it was discovered that a baby was coming. You can imagine the joy that was theirs.

Cathleen was born normally and from all appearances was in excellent health. For three years she was a pride and joy to her parents, and they loved her with all their hearts. Then one day their joy turned to sorrow. They discovered that she had a rare disease for which medical science had not found a cure. Everything that could be done was done. She was administered to by righteous men of great faith. On several occasions the family fasted and prayed for her. The best medical specialists that could be found treated her. But one spring evening she quietly passed away.

"How can we best adjust to her leaving?" her parents asked. It is a question that countless individuals have asked themselves. It may not be a child that leaves us; it may be a mother, father, brother, sister, or someone else who is close to us. Perhaps it is our mate. But in any case, how we adjust to such an event has a profound bearing upon life. Some people never quite seem to recover from it; sorrow becomes their constant companion. Others learn from the experience and acquire characteristics that make them a little more divine. For any of us faced with this aspect of life, perhaps the following thoughts might be useful:

Our Heavenly Father Is A Loving Person

Our Heavenly Father, the Saviour, and the Holy Ghost are three divine personages who are vitally interested in everyone who comes to this earth. It was the Saviour who said: "I will not leave you

comfortless: I will come to you. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (*John 14:18, 21.*) If we seek His Spirit and the influence of the Holy Ghost, not only in times of sorrow, but always, we will find an abiding peace in our souls. We will experience a fulfillment of the promise of the Saviour.

Life Is Eternal

Death is a passing from one phase of eternity to another. Members of The Church of Jesus Christ of Latter-day Saints have the opportunity of having their family ties protected. If a man and woman are married by the proper authority of the priesthood, and if they give devotion to the principles of the Gospel, they have the promise that they and their children will be sealed to one another forever.

Look for the Open Doors

Alexander Graham Bell, the Scottish-American inventor, said, "When one door closes, another opens; but we often look so long and so regretfully upon the closed door that we do not see the one which has opened for us." When a loved one leaves us, it is often easy to think of the past in terms of what was but is no more. Under such circumstances, memory produces pain. But it should not be so. Life presents many other opportunities for growth and enjoyment. We must find them and partake of them.

How Shall One Honor a Departed Loved One?

Death makes us painfully aware of our mistakes of omission and commission with respect to those who have passed on. We wish we might have done things differently. But the past cannot be altered. Rather we would do well to look to the present day and conclude that the most mature way to honor those we love is to live in accordance with the eternal principles of the Gospel. One person has gone on, but there are many others who need us and whom we can help. If we illumine the life of just one human soul each day, we may be sure that we bring light to others whose lives he in turn may touch.

(For general reading.)



by Reed H. Bradford

The Refiner's Fire

One of the purposes of this life is to be tested and to learn to live as our Heavenly Father would have us live that we may "become His sons and daughters." "If thou art called to pass through tribulation; . . . if the billowing surge conspire against thee; if fierce winds become thine enemy; . . . and all the elements combine to hedge up the way; . . . know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of Man hath descended below them all. Art thou greater than he?" (Doctrine and Covenants 122:5, 7, 8.) One woman who suffered a long time from cancer wrote these lines shortly before her death more than 15 years ago:

I have had an experience which I think others might like to hear. It was mine to have—but not mine to keep. . . . What I want others to know is the experience that came because of this.

The spirit of humility was poured down upon us, and the knowledge that God is all-powerful was made known unto us. . . .

The spirit of repentance permeated our home. We must live better, we must do better if we would expect the Lord to bless us. . . .

The spirit of love toward each other, toward the children, and the children toward each other was felt. We must show each other every day the affection which we had for each other. Days might be numbered—love would guide us through. . . .

And there came to us gifts of all kinds, flowers, food, and clothes (from genuine friends).

And people say to me, "Oh, how terrible! What an awful experience your sickness has been. You

must try and forget it and start a new life."

It must not be that way! I never want to forget. . . . I know that the memory of it will make me a happier and a better person.¹

What Is the Explanation?

If a person is young when he or she passes on, we who are left behind often ask "why?" It is a natural question, and we could find several explanations, but our knowledge may be insufficient to say: "this was the reason." But we can know that our Heavenly Father is just, kind, and loving. In the eternity that includes more than just this life, He provides opportunities for lasting joy.

(Concluded on following page.)

SUGGESTED AGENDA FOR HOME EVENING

Prayer.

Hymn: "The Lord Is My Shepherd." Hymns—The Church of Jesus Christ of Latter-day Saints. No. 104.

Discussion: What each member learned in his last Church classes and how he might apply it in his life.

Musical Number.

Lesson: "How Shall I Adjust When a Loved One Passes Away?"

Let an adult review the various stages of our eternal lives. We began as an intelligence, were given a spirit by our Heavenly Father. We spend time upon this earth; go to paradise (if we have lived righteously); are resurrected; and, finally, after our lives have been evaluated by just and righteous persons are assigned to the kingdom for which we have prepared ourselves. Such a review helps us to gain perspective, or a proper appreciation of our total experience.

Assign each one of the points discussed in this lesson to an appropriate individual to develop.

Perhaps one of the adults in the family has already had the experience of having had a loved one pass away. Such a person might indicate the things that he or she did in order to find peace and comfort.

Scripture Memorization: "For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; . . ." (Doctrine and Covenants 132:49.)

Hymn: Let the family decide upon one they would like to sing.

Prayer.

¹Virginia Driggs Clark. Used by permission of her husband, Harold Glen Clark.

Responsibility of Teachers

by General Superintendent George R. Hill

The calling of a Sunday School teacher is not merely the selection of a person to give to students the facts of the lessons contained in a Sunday School manual based on various Church works. Important as that is, it is by no means the entire job. It is, in fact, only a minor part of a Sunday School teacher's responsibility to the class.

The Sunday School class roll is a roll of all active and potential members of an age group in the ward. It is compiled by the Sunday School secretary in collaboration with the ward clerk. The active members, those who regularly attend Sunday School, are listed on the left-hand side of the page. Following the name, the address is given, followed by the telephone number. Then follows the space for each Sunday in the year. Following this, on the right-hand side of the page, is a list of potential members who do not come or who rarely attend Sunday School. The lines are numbered. The active members are given the odd-numbered lines and the potential members, the even-numbered lines. Whenever a potential member becomes an active member by attending three or more times, that member's name is transferred to the active side of the same line.

The Sunday School teacher's responsibility is to become intimately acquainted with every active member and, particularly, with every potential member whose name is listed on the roll.

If possible, the teacher should precede the class members to the classroom following the worship service. Each member should be smilingly greeted by name by the teacher on entering the classroom. Reasons should be asked of those who attend regarding the nonattendance of those not present.

With the consent of the bishop or Home Teacher,

close friends of absent members, both active and potential, should be invited by the teacher to visit the person who is absent, to express to that member that he or she has been missed, and to invite him or her to come the following Sunday. The person making the visit might offer to call for the member the following Sunday in time for Sunday School. The names for such proposed visits and of close friends making visits should be given to the bishop or Ward Council secretary for correlation with the ward Home Teacher. The bishop and the Home Teachers might be invited to list the potential members by studying the roll books as they are turned in to the Sunday School secretary to be brought up to date from information provided by the ward clerk.

The Sunday School teacher should follow up the assignment the next Sunday by requesting a report on the visit. In the event of failure to get the person to come, the teacher, with the approval of the bishop or the ward Home Teacher, might make a personal visit to the absent member, warmly inviting him or her to come next Sunday and the Sundays which follow.

The Sunday School teacher's responsibility is to give to the Sunday School superintendent and bishop and for use by the Home Teachers the names of persistent potential members, that they also may advise the Sunday School greeter at the door to give special greeting to those members as they come.

The Sunday School teacher's responsibility is to ask class officers of Senior Sunday School classes to help in welcoming members who have been absent, or are coming for the first time, to feel welcome and wanted, and to make them acquainted with the other members of the class.

The Sunday School teacher's responsibility is, therefore, to present the lesson with abundant participation by members of the class, to see that a stimulating application is made; to leave with every member the feeling of being loved and wanted; and to invite each one to attend regularly.

HOW SHALL I ADJUST WHEN A LOVED ONE PASSES AWAY? *(Concluded from preceding page.)*

"Thou shalt live together in love, inasmuch that thou shalt weep for the loss of them that die. . ." (Doctrine and Covenants 42:45.) When a loved one dies, our sorrow seems like a heavy blanket pressing down upon us. But as we adjust our lives in accordance with the ways already indicated, the blanket disappears. We are able to think of the past and have feelings of gratitude in connection with the association of those who have gone on, rather than having sorrow as the dominant feeling. We can testify, as did Anne Johnson Flint:

*God hath not promised skies always blue,
Flower-strewn pathways all our lives through,
God hath not promised sun without rain,
Joy without sorrow, peace without pain.*

*But God hath promised strength for the day,
Rest for the Laborer, light on the way,
Grace for the trial, help from above,
Unfailing sympathy, undying love."*

"Anne Johnson Flint, "What God Hath Promised"; *World's Best Loved Poems*, New York, N. Y., 1927; page 377.
Library File Reference: Death.

Nephi Fashioning the Plates

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For The Instructor



Fifth of a series . . .

ADVENTURES OF THE SPIRIT

From personal experiences with

Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE,
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

by DAVID W. EVANS



IF YOU REALLY want to know a man, see him in his own home. For several decades, sometimes through direct association, sometimes through the eyes of others, I have closely observed the life of President Joseph Fielding Smith, including his virtues as a home man. What have I seen? What kind of person is this sometimes feared, often misunderstood, always respected president of the Council of the Twelve? The words most often used to describe him by the general public will likely include some of these: "fearless," "forthright," "scriptorian," "orthodox," "informed," "tenacious," "brusk." To others he is "kind," "loving," "sympathetic," "loyal," "dependable," "understanding," "charitable." Paradoxically, all these descriptions fit. As a longtime neighbor and friend of the family — and one who has often sat at his feet in classroom and chapel — I have observed in him these combined characteristics. It is not difficult to love, understand, admire, and trust this great man.

It was not entirely a new experience, but one we shall never forget, when my wife and I recently went to the Smith apartment to spend a delightful and profitable evening with just the four of us. As we pushed the bell button to announce our arrival, we were reassured by the inscription we read on the friendly doormat: "Welcome to the Home of the Smiths."

President Smith answered our ring, extended his hand, and invited us in. The comfortable though modest apartment where Brother and Sister Smith live, now that they have given up their large family home in Garden Park Ward, is across State Street east from the Beehive House. We were soon to note in the large living room, and in an attached dining room, some nostalgic reminders of the past. Most impressive of these was a full-length oil painting of President Smith's father, the late President Joseph F. Smith, whose kindly and wise eyes looked down on us out of a heavy gilt frame, as if to keep the record straight, while we visited.

When we reminded our host that we felt comfortable and without any feeling of nervousness in such friendly and nostalgic surroundings, he replied with a knowing twinkle: "I didn't know that anybody ever felt nervous in my presence." If an icebreaker had been needed, that was it.

Fifth of a series . . .

After the usual pleasantries and the choosing of chairs to sit in — leaving to our gracious host a much-used chair which just fit his posture and personality — my wife led off by recalling a two-weeks' Church assignment she had filled in southern Utah many years ago as a freshman member of the General Primary Board. The journey was made by horse and buggy over rough, dusty roads, and under conditions which would today be considered difficult. Elder Smith, the young and "stern" apostle, was in charge. I had heard from my wife a number of times previously her praise for Brother Smith on that trip: "He not only fathered me, he mothered me also — he was gentle, kind, gracious, thoughtful, democratic."

This reminded me of what Sister Smith (Aunt Jessie) had recently told me about her 25 years as the wife of this man: "He is the kindest man I have ever known. I have never heard him speak an unkind word in our home."

Our attention soon returned to the full-length painting of President Joseph F. Smith, who is regarded by informed persons as one of the truly great presidents of the Church. The descendants of this great man hold him in affection and reverence. As a privileged youth of the "old Eighteenth Ward," which included the official residence of the president of the Church when I was a boy, President Smith was one of my childhood idols.

As we talked of those days, of the Beehive House across the street, of the old Eagle Gate with its cobblestone pillars, and of the pioneer buildings which once stood where the Eagle Gate Apartment building is now located, the Smith apartment became, in a very real sense, a shrine for me. There, perhaps in the identical spot where we now sat, my own grandfather had once taught school to the children of a still earlier president and also had given them lessons on the violin.

As we talked easily of the past, President Joseph Fielding Smith grew reminiscent. He described with justifiable pride and affection his own father. Among these memories was the greeting and goodbye kiss he always had for all his family, sometimes to their embarrassment after the boys had become men. Noted, too, were his sense of humor, his implicit faith in the restored Gospel, his quiet, dignified strength.

As I listened, I wondered. How many of these homespun Smith qualities were inherited by the present head of the Smith family and how many were the product of living in an environment where faith and love and truth were a way of life?

President Smith now recalled some rare stories of his boyhood, some of which gave color to the times in which he grew up in the heart of Salt Lake City. There was the story of the family cow he had milked without permission. Ambitious to show his ability equal to that of his older sister who was the family milkmaid, he surreptitiously milked the cow "before I was baptized," and thus

unwittingly fell heir to the job, to his later regret.

Another of the tasks which were his lot was being stableboy for his mother, "Aunt Julina," in her capacity as a licensed midwife. At all hours of the night he was called to harness a horse for her to drive at the call of countless prospective mothers. This would be no easy task for an adult with the aid of electricity to flood the barnyard with light, but for a sleepy boy groping his way in the blackness, carrying a kerosene lantern, the task was indeed challenging. He wished, at those times, that "women would be more considerate, and not always be choosing the middle of the night to have their babies!"

More pleasurable was his remembrance of the fine horse, Juny, which his father had purchased from George Q. Cannon. "She was so smart she learned how to unlock one kind of corral fastener after another that I contrived, until Father said to me, half humorously, that Juny seemed to be smarter than I was. So Father himself fastened her in with a strap and buckle. As he did so, the mare eyed him coolly; and, as soon as our backs were turned, she set to work with her teeth until she actually undid the buckle and followed us out, somewhat to my delight. I could not refrain from suggesting to Father that I was not the only one whose head compared unfavorably with the mare's."

And there was the time when "Father chastised me with three or four light touches of a buggy whip for a misdeed I had not committed. Father later atoned for this misapplied punishment with these sage and humorously-spoken words, 'Oh well, we'll let that apply on some things you got by with when you didn't get punished.'"

That Joseph Fielding Smith has the same sense of humor he ascribed to his father, I had discovered many years ago. It was soon after we had moved into the ward where the Smith family lived. Elder Smith was the speaker at a stake priesthood meeting. As I sat on the front row, almost within arm's reach, he shook his finger again and again at his audience for emphasis, as he preached repentance. It seemed, as I sat directly below the pulpit, that he was pointing directly at me. After the meeting I asked him if I had been his special target for that sermon. As I imitated with my own forefinger his gestures, his face lit up with a friendly smile as he repeated, in fun, his finger-pointing performance. For a long time afterward this finger-pointing became a friendly sign of salutation between us. Here is a man, as I there discovered, who bears no illwill even when he seems to scold his audience. His quarrel is not with the sinner, it is with sin; for he believes, literally, as the Great Teacher has declared: "I, the Lord, cannot look upon sin with the least degree of allowance!"

As our evening with the Smiths progressed, we turned to subjects where this tireless student of the scriptures was at his best. In classroom and at pulpit I have watched his practiced thumb



Photographs by LORIN F. WHEELWRIGHT

Joseph Fielding Smith

President of the Council of the Twelve
The Church of Jesus Christ of Latter-day Saints

turn quickly to the right scripture for every question or occasion.

"Which of the Old Testament prophets," I prompted, "is your favorite?"

With his usual directness, he answered: "I have no favorite prophet; I love them all. They were all men of God, and each had his special message and mission. Moses, Isaiah, Jeremiah, Elijah, Ezekiel — I love every one of them; but Isaiah was the prophet of this dispensation. Yes, I love Isaiah."

Here President Smith was at his best. Here was a familiarity with Isaiah that was refreshing.

"When I was younger," he said, "I used to wonder about some of the sayings of Isaiah. I wondered, for example, about these words (and he quoted from memory)":

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken. . . and their wheels (shall be) like a whirlwind: . . . (Isaiah 5:26-28.)

And again from Isaiah: ". . . It shall come to pass in that day. . ." Here President Smith paused to interpolate: "Isaiah referred to the 'last days'; he saw us as we are today."

Then he continued quoting: "But they shall fly upon the shoulders of the Philistines toward the west. . ." (Isaiah 11:11-14.) Here President Smith stopped again: "Who are those people? Where are they going? How will they speed swiftly?"

Now, President Smith, quoting again from memory, said: "Read Isaiah 60:8 — 'Who are these that fly as a cloud, and as the doves to their windows?'"

Here we could feel that President Smith was on familiar ground, or, more exactly, in familiar air. Here was an ardent flier as well as scriptorian — one who has been honored by his state's national air guard as a "flying general" — associating two of his favorite subjects, prophecy and modern transportation.

"My idea of this," said President Smith, "is that this is literal prophecy — transporting missionaries to distant lands and bringing converts back to Zion with 'swift speed.' I can see Isaiah telling of our day as he saw in vision the airplane in which men can travel so fast that even in going from one continent to another, as President David O. McKay did when he flew back from Wales, they will not need to unlatch their shoes, and 'their wheels shall be like a whirlwind.'"

I asked President Smith about "the next ten years."

"Great changes will occur," he said. "The Lord has said He will hasten His work. As I have

already partially pointed out, when Isaiah predicted that the Gospel had to be preached to every nation, kindred, tongue and people, he knew that better means than those available to him had to be possessed by us if his prophecies were to be fulfilled. This would require better means of communication as well as 'swift' transportation. So we have the radio, the television, the telephone, the recorded message — that every eye shall see and every ear shall hear."

We could have listened for hours as he made Isaiah come alive. Here is a man who not only believes in Isaiah and the other prophets, he lives with them and knows them with the same familiarity and trust he knows and believes the prophets of this day.

Then Brother Smith turned again to Isaiah: "Seek ye the Lord while he may be found. . . . For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." (Isaiah 55:6, 8.)

The evening was now late, though President Smith, 87-years young and vigorous, showed no signs of fatigue nor impatience to end our interview. So I asked him if he had a favorite song, and obligingly Aunt Jessie suggested one, "Glorious Things Are Sung of Zion." And she quoted several lines as he nodded approvingly:

*"Glorious things are sung of Zion,
Enoch's city seen of old,
Where the righteous, being perfect,
Walked with God in streets of Gold.*

*"Love and virtue, faith and wisdom,
Grace and gifts were all combined,
As himself each loved his neighbor,
All were of one heart and mind."*

As she finished, President Smith added: "Yes, I like the old songs best. But we don't sing them in our meetings often enough today!"

This was my cue to suggest a duet, which he and Sister Smith modestly agreed to try. As they moved to the piano and sat together on the bench, he put his arm around her shoulder. With Aunt Jessie's rich contralto, subdued somewhat to match his own clear but less powerful tenor, they sang in practiced pitch and tune: "If I knew you and you knew me, if both of us could plainly see and understand with sight divine, the meaning of your heart and mine." They sang all verses and then obliged with an encore of another favorite of President Smith's: "That's My Dear Old Utah Home."

The evening had passed all too quickly. As we bade them goodnight, my wife and I had a feeling in our hearts that the world would indeed be a better, happier place if all of God's children could know one another better and understand, "with sight divine the meaning of your heart and mine."

(For Course 6, lesson of June 28, "A Latter-day Saint Is Loyal"; and for Course 16, lessons of August 9 to 30, "The LDS Concept of the Gospel as a Way of Life.")

LIBRARY FILE REFERENCE: Smith, Joseph Fielding.



Nephi Fashioning the Plates

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For The Instructor

Mormon bids farewell to a once great nation. ▶

A CHOSEN SERVANT MORMON

A picture story by Marie F. Felt

It was on Sept. 22, 1823, that Joseph Smith, nearly 18 years old, found himself on the way to the Hill Cumorah. This hill was not far from his home, and without doubt he had hiked over it many times in previous years. However, not until the Angel Moroni visited him had he realized the importance of that hill, and that buried in it was something very special. The Angel had told him this.

Long, long before this, nearly 1500 years before, there had been gathered on that hill all that remained of the great Nephite nation. The Nephites had been fighting for years with their enemies, the Lamanites; then they had gathered for the last and final battle. That battle was to determine who should live upon this land and rule it; it was to be a battle to the very last man.

Without doubt, when Moroni visited Joseph, he told Joseph about the great battle and about his father, Mormon, who had been their leader. He told him about the precious records that Joseph was about to see, of the great care that had been given them throughout the many years, and why they had been buried in this particular hill.

These records were especially important because they told the history of Lehi and his family. This family had left Jerusalem 600 years before Christ and journeyed under God's direction to the land now called America. God had told Lehi and his family and all who came after them, the things he wanted them to know and to do. He told them of the blessings that would be theirs if they obeyed. And the record tells what happened when the people did not obey—of their selfishness, their great unhappiness, their lust for power over their fellowmen.

(For Course 4, lesson of June 21, "The Angel Moroni Appears to Joseph Smith"; for Course 6, lesson of August 30, "The Book of Mormon, Another Sacred Record"; and for Course 8, lesson of May 31, "The First and Second Commandments.")



One day, by means of signs that they had been told would come, they learned that Jesus had been born in Bethlehem of Judea, far across the ocean, in the land from which Lehi and his family had come.

About 33 years then passed, in which Jesus grew up in the Holy Land. There He taught the people the right things to do. Some people listened, but many did not. Some people were so greedy and selfish for power and influence that they even plotted and had Jesus crucified.

Then Nephi, who was keeping the records at this time, told of the coming of Jesus to the American continent; of how the people repented of their sins and wrong-doings and were baptized; of how Jesus blessed the little children there; of His choosing twelve disciples to lead, guide, and teach the people the true Gospel principles. Nephi also tells of the great joy experienced by the people and of their repentance; of the wonderful spirit of peace, love, and kindness that was among them.

This wonderful spirit lasted for two hundred years, just as long as the people obeyed the commandments of God. As they lived together, thinking of and helping one another, they became a prosperous and a wealthy people.

Now to be prosperous and wealthy is all right if people also remember to serve God, but these people did not. With their wealth, they became greedy, selfish, and wicked; and the spirit and blessings of

God withdrew from them. They no longer loved and obeyed Him.

It is at this point in the record that we hear of Mormon. He was only ten years old at the time—only ten! But Ammaron, the keeper of the records, knew that he must choose someone to write the history of the Nephites and the Lamanites after he was gone; so he chose Mormon, even though Mormon was only a child. He chose him because Mormon loved God and obeyed His commandments, even though most of the people around him were wicked.

As he spoke with Mormon, Ammaron said,

... I perceive [I can see] that thou art a sober [serious] child and art quick to observe; Therefore, when ye are about twenty and four years old I would that ye should remember the things that ye have observed concerning this people; and when ye are of that age, go to the land [of] Antum, unto a hill which shall be called Shim; and there have I deposited unto the Lord all the sacred engravings concerning this people.

And behold, ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi all the things that ye have observed concerning this people. (Mormon 1:2-4.)

Although only ten years of age, Mormon remembered the things which Ammaron commanded him to do. So that he would know about those who lived in other places, he went with his father, when he was 11 years of age, to "... the land southward, even to the land of Zarahemla." (Mormon 1:6.) He tells us, "The whole face of the land had become covered with buildings, and the people were as numerous almost, as it were the sand of the sea." (Mormon 1:7.)

About this time, Mormon records that the people began to war with one another. They no longer loved the Lord. They were so wicked,

... that the Lord did take away his beloved disciples, and the work of miracles and of healings did cease because of the iniquity of the people.

And there were no gifts from the Lord, and the Holy Ghost did not come upon any, because of their wickedness and unbelief. (Mormon 1:13, 14.)

By this time Mormon was 15 years old. He was still very sober and serious, believing fully in God, our Heavenly Father, and in Jesus Christ. One day something very special happened to him. He was "visited of the Lord" and "knew of the goodness of Jesus." He wanted now, even more than before, to preach to the people and tell them to repent and to worship, honor, and obey God; but he was told not to do it. The people were too wicked, and God knew they would not listen.

In the year following, when he was 16 years old, because he was both "large in stature" and the people had faith in him, Mormon was chosen to be leader of the Nephite armies in their war with the Lamanites. Still the people would not repent of their wickedness, and Mormon was sad.

One day, seeing that the Lamanites were about to make war again, Mormon "... did go to the hill Shim, and did take up all the records which Ammaron had hid up unto the Lord." (Mormon 4:23.) These he took with him as he moved northward with the armies of his people.

After many years of fleeing from the Lamanites, the Nephites, with Mormon as their leader, came to the Hill Cumorah. There, before the great battle, Mormon tells us that he "... hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni." (Mormon 6:6.)

After the great battle, Mormon, too, was killed by the Lamanites; and Moroni alone was left to write upon the precious records. Then he tells us, "Therefore I will write and hide up the records in the earth, ..." (Mormon 8:4.)

Following this, he tells us that someone will find the records and bring them forth.

... For he [the Lord] truly saith that no one shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, him will the Lord bless. For none can have power to bring it to light save it be given him of God; for God wills that it shall be done with an eye single to his glory, or the welfare of the ancient and long dispersed covenant people of the Lord. (Mormon 8:14, 15.)

And no one need say they shall not come, for they surely shall, for the Lord hath spoken it; for out of the earth shall they come, by the hand of the Lord, and none can stay it; and it shall come in a day when it shall be said that miracles are done away; and it shall come even as if one should speak from the dead. (Mormon 8:26.)

And now, in September, 1823, as Joseph neared the place where the records were buried, he recognized it. He had seen it in vision the night before. The stone he saw looked just like any stone partly buried in the earth, but Joseph tells us,

This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and

there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones cross-ways of the box and on these stones lay the plates and the other things with them.

I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates.

Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger [Moroni] there, and received instruction and intelligence from him at each of our interviews. . . . (Joseph Smith 2:52-54.)

At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate.

On the twenty-second day of September, one thousand, eight hundred and twenty-seven, having gone as usual at the end of another year to place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go carelessly or through any neglect of mine, I should be cut off, but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected. (Joseph Smith 2:59.)

And so these precious records that Mormon took possession of at the age of 16, and on which he had written since he was 24, were given to Joseph Smith at the age of 21. They were delivered to him by Moroni, the faithful and devoted son of Mormon, who had written the final record upon them and deposited them in this Hill Cumorah, where they had remained for nearly 1500 years.

Library File Reference: Book of Mormon.

The Fruits of Faith

by Willis S. Peterson

As members of The Church of Jesus Christ of Latter-day Saints, we must necessarily accept and live the doctrines of the Church. These constitute the plan of salvation for the development of all spirits. We must have faith in our Lord and Saviour, Jesus Christ. Such a faith accepts the existence of God and His relationship to human beings. This faith also accepts the teachings of Jesus concerning man's relationship with his fellowmen, and His teachings concerning Christ's relationship to God, as the Son of the Eternal Father.

Upon the foundations of this faith, all principles taught by Jesus and given to man for his salvation and eternal joy may become understandable and livable.

This mature faith does five very important things:

1. Faith perfects one's reason and sense of true values in conduct.
2. Faith perfects one's freedom. Faith reveals truth, and truth makes us free.
3. Faith assures equality to all men as children of God. Have you ever noticed, when you have worked for or with a person of deep, mature faith in Christ, that you have been treated with gentleness,

(For Course 28, lesson of April 12, "Faith"; and for Course 16, lessons of August 2-23, "The LDS Concept of the Gospel as a Way of Life.")

equality, charity, and kindness? A person who truly loves God is not mean to his fellowmen.

4. Faith teaches that all men bear within themselves the image of God, and their salvation has been paid for by the precious blood of Jesus Christ. As this torch burns by its own brilliance, then man is valued more by his fellowman for what he is than for what he can do.

5. Finally, faith gives a man peace of soul, because his conduct toward his fellowmen will warrant it. He will think less of himself and more about what he can do for others. His rebellious moods will give way to resignation; his tendency to frustration and discouragement, which is due to pride, will become an additional reason for throwing himself into the Father's service. He, in turn, will become understanding, considerate, and kind to his Father's other children.

Proof of this and proof of so many other things pertaining to Gospel living can be readily found in the example set by our Prophet and President, David O. McKay. He is not only kind to his fellowmen, but he is also kind to all other living creatures. His actions and the joy he has thus derived are witnesses of the authenticity and truth of Christ's teachings.

Library File Reference: Faith.

Superintendents



Are we helping the Home Teacher reach our members who are absent from Sunday School? Let us review briefly how this may be accomplished.

Many of you superintendents have been attending Ward Council Meetings. The Ward Council consists of the Home Teaching Committee and leaders of other organizations of the ward. You, as a superintendent, are a member of this council. The bishop sees that there is proper correlation between the Home Teaching Program and the ward auxiliaries.

Members of this committee include, in addition to the bishopric, the assistant ward clerk for Home Teaching, high priest group leader, seventy president or group leader, elder president or group leader, general secretary of the Aaronic Priesthood over 21, general secretary of the Aaronic Priesthood under 21, Relief Society president, YWMIA president, Primary president, YMMIA superintendent, as well as yourself representing the Sunday School. Other organizational leaders will be called in as needed.

As a Sunday School superintendent, your first step in helping the Home Teacher is to obtain from the teachers a list, (1) of all members in each class who have been absent for a month or more, and (2) all members of the class who have attended intermittently, making their standing as active members of the class doubtful.

These lists should be given to the assistant ward clerk for Home Teaching.

As a Sunday School superintendent you should have a copy of these lists and should become acquainted with the records of those who do not attend, so that you can present the facts when you attend Ward Council Meeting. With the permission of

Correlating Enlistment Work

the bishop, you may invite the Sunday School secretary to accompany you.

Enlistment matters may also be correlated through the Home Teacher. With the bishop's permission it is appropriate to learn the name of the Home Teacher. He should have the name of the teacher of the Sunday School class of those who are absent among the families he is assigned to visit. The Home Teacher may ask the Sunday School teacher or the Sunday School superintendent to assist him in enlistment efforts, if the Home Teacher encounters difficulty or special problems. The Home Teaching Committee will assist the Home Teacher in working out procedures through which the Sunday School teacher may collaborate with the Home Teacher in effecting enlistment work.

If a member of a family invites a Sunday School teacher into the home where an enlistment problem is involved, the Sunday School teacher should not respond to the invitation to meet with the family until after such a contact has been correlated with the Home Teachers assigned to that family.

We must always keep in mind the overall objective of the Home Teaching Program, and that is to recognize the home as the basic institution of learning and the family as an eternal unit.

If you are a Home Teacher, you will recognize the foregoing suggestions from the Home Teaching Guide, pages A-6 and A-9.

—Superintendent Lynn S. Richards.

NOTE

(Course 4, *Living Our Religion*, Part I.)

The 1963 edition of this manual is recommended for stake advisers and Sunday School teachers. But teachers having copies of the 1957 edition may continue to use them if they so desire.

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Answers to Your Questions

Are Members Who Are Absent on District Business Counted Present?

Q. Is it permissible to count members present on Sunday School class rolls when they are absent on district business? —Northwestern States Mission.

A. The Sunday School roll book used in stakes answers this question by saying: "There is no longer an 'excused roll.'" Those who may be marked excused, as defined on page 2 of the roll book, are not counted as present. When they attend a Sunday School other than their own, they are marked and accounted for as visitors. The visitors are counted as being in attendance in the ward they visit. This avoids duplication in accounting for the total attendance of the membership of the Church.

Memorized Recitations

for June 7, 1964

During the months of April and May, these scriptures should be memorized by students in Courses 6 and 12. They should then be recited in unison by students in

those classes during the Sunday School worship service of June 7, 1964.

COURSE 6:

(This verse from Paul's teachings may be used to explain the principle of God's physical characteristics.)

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."
—Acts 17:29.

COURSE 12:

(This revelation from the Lord stresses the need for members of the Church to meet often and partake of the sacrament.)

"It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus."
—Doctrine and Covenants 20:75.

Is "Passing the Hat" Permissible?

Q. Is it permissible to pass a container each Sunday in prayer meeting for contributions to the Sunday School expense fund or purchase of Instructors?

—West Pocatello Stake.

A. No. The solicitation of funds at prayer meeting is entirely foreign to the spirit and purpose of the meeting. The General Superintendent does not recommend such a practice. The matter of fund-raising is a subject for a business meeting of the faculty or the superintendency.

—Superintendent Lynn S. Richards.

WHEN SHALL WE TEACH?

(Our Cover)

When shall we teach the Gospel? Shall it be only in Sunday School or other auxiliary meetings? Shall it be when we have all the needed facilities at hand?

Jesus taught when the lilies bloomed around Him, when a farmer sowed grain, when a lawyer asked a question, and when a blind man cried out, "Jesus, thou Son of David, have mercy on me."

Let us take full advantage of each teaching opportunity, because the situation may never again present itself. Parents, teachers, friends, and neighbors should always be alert for such important occasions.

—Kenneth S. Bennion.

(For Course 1, lesson of May 10, "I See Living Things That Move About.")
Library File Reference: Animals.

COMING EVENTS

March to mid-April, 1964
Spring Instructor Campaign

• • •

Apr. 4, 5, 6, 1964
Annual General Conference

• • •

Apr. 5, 1964
Semi-annual
Sunday School Conference

• • •

May 10, 1964

Mother's Day

• • •

June 21, 1964
Bring-a-Friend Sunday

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Teacher Improvement Lesson for June

How Do I Teach This Lesson?

by Paul Vorkink*

Some years ago I was on a fishing trip with a couple of my good Latter-day Saint friends. At the campfire one night after a fine day together, we somehow fell to discussing a recent lesson in our ward's Gospel Doctrine class. Our consensus was that the material for the class was very stimulating, but its presentation was poor.

One of my companions was particularly critical.

"If that teacher just once more takes that manual, reads a paragraph or two, and then asks for discussion, I think I'll quit coming to class. What a dull way to teach a lesson!"

It was not two weeks later that this same brother, who had been most critical of this class, was called to be its instructor. I anticipated his first lesson intently; but as I listened to it, I could hardly believe my ears. In conducting the class, he followed the time-honored technique of his predecessor. He read a few paragraphs, then he asked for discussion.

This brother and I walked home together that day. I decided to josh him about the class. "What is this with the reading-and-discussion bit?" I asked. "I thought you hated that technique?"

*Brother Paul Vorkink is a member of the faculty of College of Southern Utah in Cedar City.

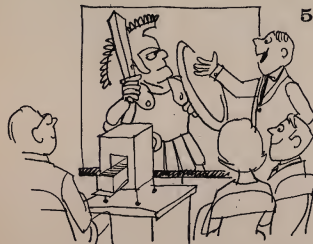
"I do!" was his pleading answer. "But I didn't know what else to do. You're a professional teacher—help me!"

There is no member of this Church who cannot anticipate a call, sometime or another, to be a Gospel teacher. Teaching classes is somewhat the way of life for a Latter-day Saint. Now, if you were suddenly called to this sort of a position, what would you do? Read and discuss? What are some of the techniques which you might employ?

Here is a list—not intended to be complete—but merely indicative of possibilities.

1. Read and discuss.
2. Tell the lesson in your own words.
3. Present the topic of the lesson and ask for a class discussion.
4. Divide the topics of the lesson among various class members who might be present.
5. Obtain some unusual materials (films, recordings, exhibits) and let these help you present some ideas.
6. Illustrate your points on a chalkboard or a flannelboard.
7. Divide your class into groups and have each group study a specific challenge of the lesson.
8. Invite an expert to present part or all of a lesson.

Obviously none of these suggestions is foolproof, and there are many overlappings in the various approaches. You certainly could combine aspects of all of them into one presentation for a particular occasion.





If any one aspect of teaching is true, it is the fact that a teacher, any teacher—a parent, a Sunday School, a Primary, a home teacher—must be versatile. The lesson material itself is never exactly the same from one teaching moment to the next, so how could the instruction method be exactly the same? The class is never exactly the same from one teaching moment to the next, so how could the instruction method be exactly the same? Even (or perhaps, especially) the instructor is never exactly the same from one teaching moment to the next, so how could his instruction method be exactly the same?

Actually, a teacher of the Gospel has a greater reason to expect success in his teaching than in ordinary teaching situations; for he can have the Spirit of the Lord for inspirational assistance in performing his task. Certainly Gospel teaching needs and demands inspiration; but not inspiration alone! The supercharged combination of inspiration with preparation and perspiration will perform miracles in the challenge of Gospel teaching.

One fundamental experience every teacher, but more importantly every prospective teacher, should have in anticipation of Gospel teaching is attending the Sunday School sponsored teacher-training class. The *how* of teaching and the *when* of teaching are explored in this course most effectively.

In making a report at a state college in California recently, I used the teacher-training manual while referring to an academic point. Three professor

friends came to me after this presentation, requesting to see the text. After examining it, all three asked how they could obtain a copy of it, as well as a subscription to *The Instructor*.

Consider this a commercial if you must. But at least, if you are concerned with qualifying yourself for this Gospel teaching assignment which you someday will surely receive, start your personal preparation in this fine class.

It has been stressed in this article that no teaching moment is like any other teaching moment. So the teacher *must* be versatile. How can a teacher estimate the effectiveness of what he is planning?

Of course, such an estimate can never be certain. But as a starter, test the presentation on yourself. Would what you are doing impress you? If the lesson calls for a change in behavior, would what you are planning to do change your behavior if you were a member of the class, rather than its instructor?

Think of the friend who was mentioned at the beginning of this article. He could not tolerate, so he said, the read-and-discuss plan. Yet, when *he* turned to teaching, he did just that. If he was unconvinced, how could he expect his class to be affected?

Each Latter-day Saint has a vital responsibility in teaching, and perhaps the greatest personal dereliction might be in not preparing for your teaching opportunity. For one day your opportunity will surely come.

Library File Reference: Teachers and Teaching.



"Sing Praise to Him"

Senior Sunday School Hymn for the Month of June



"Sing Praise to Him," author, Johann J. Schultz; melody from the *Bohemian Brethren's Song Book; Hymns—Church of Jesus Christ of Latter-day Saints* No. 158.

This is an old hymn, its author having lived from 1640 to 1690 in Frankfurt, Germany. His words were translated into English by Frances Elizabeth Cox in the nineteen hundreds. Together with the music drawn from a Bohemian book of spiritual songs, this hymn is surely one of the finest, both as to words and music, to be included in the current edition of our hymnbook. It is buoyant, cheerful, and optimistic in quality.

Evan Stephens, the former Tabernacle choir director, was once asked by a young music professor, "What would you term the 'Mormonistic' in music?" Stephens replied, "That which breathes optimism and not pessimism, music in which the sombre must not predominate but be used only as a means of contrast to heighten the effect of the bright."¹

Latter-day Saints are pleased and naturally cheerful to be partakers of the divinely-restored Gospel. They are happy workers in the brightness of the millennial dawn. To quote further from Evan Stephens: "The hymns and music of the Latter-day Saints are in per-

fect accord with the spirit of the newly-revealed Gospel of Jesus Christ, as restored in modern times through the medium of the Prophet Joseph Smith.

"In contrast to that generally used by the churches of the day in which this Church was set up anew upon the earth, they are as light to darkness, or brightness to gloom. Expressions of fear and sorrow, the terrible confessions of and lamentations over sin, the constant dwelling upon the sufferings of our crucified Saviour, and the eternal tortures in store for sinners, give place in the songs of the Latter-day Saints to expressions of hope, joy, and the sense of sins forgiven. More emphasis is placed upon the love and the glorious conquest of our Redeemer than upon his earthly sufferings; more on the final redemption of all erring humanity than upon a never-ending suffering of souls. When the heartstrings and the fount of tears are to be touched at all, it is with tenderness, sympathy, and joy, rather than with terror and sorrow. This is equally true of the keynote of text and music, when the songs are really characteristic of the prevailing spirit of Mormonism."²

Here we have much beautiful poetic expression; for example "the Lord of all creation," "the fount of love," and "by morning glow or evening shade," "He leads his own,

his chosen band," and "be joyful in the Lord, my heart." These expressions are worthy of our attention; they may adorn our souls and our thoughts, first as we sing them, and then throughout our lives.

The melody is superb for purposes of exultant praise to our Father in heaven. It moves to win popular enjoyment. It is at once noble and lovable. Let us present it before our people with our strong recommendation.

To the Chorister:

Technically speaking, we should first have a clear idea as to a comfortable tempo for this hymn, then lead it with strong and large beats. We must give people a comfortable opportunity to begin on the upbeat at the beginning of each phrase.

To the Organist:

Organists may need to practice this music in order to play it with special polish. It is not easy to play. Omit the pedals if playing them is too difficult for you. Practice this music both before, during, and after preparation meeting so that it will be ready for presentation. Play it loud and with good, regular rhythm. I recommend that every organist memorize this music. This can be done best and most conveniently on a piano.

—Alexander Schreiner.

(The Senior Sunday School hymn for July will be "Oh, Beautiful for Spacious Skies," Hymns, No. 126.)

¹J. Spencer Cornwall. *Stories of Our Mormon Hymns*, Deseret Book Company, Salt Lake City, Utah, 1963; page 173.

²J. Spencer Cornwall. *Stories of Our Mormon Hymns*, page 173.

Junior Sunday School Hymn for the Month of June

"Oh, How Lovely Was the Morning"; author, George Manwaring; composer, A. C. Smyth; *The Children Sing*, No. 46.

Of great importance to the mem-

bership of the Church is our rich heritage of Gospel hymns. "Oh, How Lovely Was the Morning" is one of the most remarkable of them all. The Prophet's own ac-

count of the vision of the Father and the Son, together with a visual impression of a painting entitled "The First Vision" by C. C. Christensen, inspired George Manwar-

ing to write the words to this hymn.

The passage of scripture, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5), had moved the Prophet with such a great power that he determined to pray to God for help. So he went to the woods, and finding himself alone, he kneeled down and asked of God the desires of his heart. In answer he received the marvellous vision retold in this hymn.

To the Chorister:

"Oh, How Lovely Was the Morning" may be introduced to children as a prayer song by using the first verse only. The story as found in the first, third and fourth verses may be told briefly. Children are familiar with most of the words of the first verse. "Radiant" and "Joseph sought the God of love" might need to be explained.

The presentation of both the story and the hymn should be planned over several Sundays because of the length of it. Vary the method of presentation from Sunday to Sunday. A picture of "The First Vision" may be used as a visual aid.

Use the phrase method in teaching this hymn. Introduce a phrase at a time. As the children become more familiar with the selection, combine phrases. As a last step, have the children sing the hymn without the help of adults. Further information on teaching hymns by the phrase method may be found in *A Guide for Choristers and Organists in Junior Sunday School* on page 23.

Keep in mind that because of the age-range of children in Junior Sunday School, some will participate by listening while others will sing words, phrases, or the entire hymn.

To the Organist:

The music is chordal in con-

struction, with each phrase beginning on the fourth count of the measure. In this particular piece it will be well to study the note values within the phrases before attempting to play it. Special attention should be given to the bass notes played by the left hand in the third line. The lower notes with the stems pointing down act as an accompaniment to the melody in the right hand, while the upper notes of the bass clef harmonize with the right hand notes.

Time should be given in preparing the number so that the melody notes may be heard and the notes within each chord played together. To play it artistically, rests and slurs should be observed.

Organists and choristers should have several rehearsals together before presenting the hymn to children.

Reference material for the story "Oh, How Lovely Was the Morning" may be found in *The Pearl of Great Price* (Joseph Smith 2) and in *Stories of Our Mormon Hymns* by J. Spencer Cornwall, pages 139-144 (available at the Desert Book Company).

"Cavatina" by J. Raff and "Consecration" by Beethoven for the supplementary organ book, *Preludes, Offertories, Postludes*, selected and arranged by John W. Schaum, are being suggested for prelude music. Both have beautiful melodies. Fingering, pedal, expression, and phrase markings are indicated for each piece. Organists need to study each piece carefully in order to play it with ease and reflect its true spirit, thereby creating a reverential, spiritual mood for the worship service.

Fine suggestions for perfecting the pieces are given in *A Guide for Choristers and Organists in Junior Sunday School*, pages 44-47.

(The hymn for July will be "Come, Come, Ye Saints," *The Children Sing*, No. 56.)

June Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"Be ye therefore perfect, even as your Father which is in heaven is perfect."¹

¹Matthew 5:48.

FOR JUNIOR SUNDAY SCHOOL

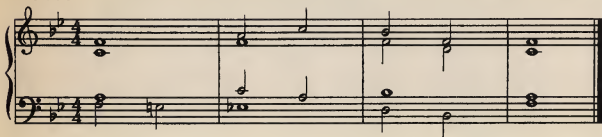
Jesus said: "Watch and pray, that ye enter not into temptation. . . ."²

²Matthew 26:41.

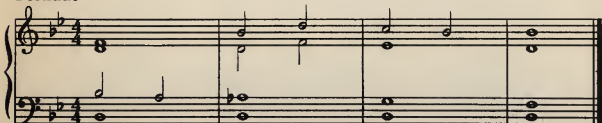
Organ Music To Accompany June Sacrament Gems

Prelude

DELMAR H. DICKSON



Postlude



The Quest for Purity

ECCLESIASTES 1

pointed to destruction.

9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

10 Who can find a virtuous woman? for her price is far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms. 18 She perceiveth that her merchandise is good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow.

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The Preacher's Search

her household: for all her household are clothed with scarlet.

22 She maketh herself coverings of tapestry; her clothing is silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

25 Strength and honour are her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband also, and he praiseth her.

29 Many daughters have done virtuously, but thou excellest them all.

30 Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

31 Give her of the fruit of her hands, and let her own works praise her in the gates.

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The Preacher

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Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

—Psalms 24:3-4.

In ascending the heights, excess baggage is left behind. In the quest for purity, we drop life's greatest encumbrance—that of sin and evil.

The world is heavy and weighted down with evil practices condoned by pseudo-Christian leaders and teachers who advocate a so-called new morality, which is in reality gross immorality. The added disease and heartache that follow sin make a burden that is far too heavy for anyone to bear. Repentance is the clarion call of the Gospel of Jesus Christ. To overcome the world by the exercise of our God-given right of choice, to avoid assuming this heavy burden of sin, and to follow God's way means that we must be pure.

The Challenge of Life

Purity of purpose, a design of the all-wise Creator, is an obligation of every child of God, regardless of place or position. We are not trammelled in our course of life, nor coerced to do good or evil. "The high soul walks the highway and the low soul gropes the low."

There is now, and ever will be, the challenge to find the true purpose of our being, to undertake the quest for a knowledge of our position and responsibility, and to have the courage of our convictions. This sets us above the animal creation and frees us from evil. This is the quest for purity.

The pursuit of such a course will preserve self-respect and bless our future. "If purity of life is neglected, all other dangers set in upon us like rivers of water when the floodgates are opened." The engineer of any sin-filled project is "a liar from the beginning." Choosing *his* way ends in suffering and despair.

God's way may seem difficult, but in time we ascend the peaks to the pinnacles of self-mastery; the down-drag disappears, and we avoid dangerous detours, whereas any digression accentuates the difficulties of the climb.

When we keep close to our Father in heaven through constant prayer, we are winged for flight,

(For Course 14, lesson of July 12, "Jesus Teaches the Disciples"; for Course 15, lessons of August 2-23, "The LDS Concept of the Gospel as a Way of Life"; and for Course 24, lessons of April 19 and 26 and May 3, "Make Home Your Heaven" and "Family Morals.")
*Joseph F. Smith, *Gospel Doctrine*; Deseret Book Company, Salt Lake City, Utah, 1961; page 313.

a good takeoff is assured, and the desired finish becomes possible.

Knowledge, Obedience, Repentance Are Necessary

In the account of creation as revealed to Abraham, the Lord showed him "the intelligences that were organized before the world was . . . and he said . . . We will go down . . . and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do things whatsoever the Lord their God shall command them; And they who keep their first estate shall be added upon . . . they who keep their second estate shall have glory added upon their heads forever and ever." (Abraham 3:22, 24-26.) Plainly, then, the world was created for the purpose of giving mortal experience to God's spirit children. He wants them to have clean births. He has repeatedly told us so through His prophets.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.
(1 Corinthians 3:16, 17.)

Through the Nephite prophet, Jacob, the Lord said: "For I, the Lord God, delight in the chastity of women. . . ." (Jacob 2:28.) Surely He delights in the same virtue in His sons, especially those bearing His priesthood and acting in His name. In 1831 the Lord said: "Be ye clean that bear the vessels of the Lord." (Doctrine and Covenants 38:42.) Further, "Purge ye out the iniquity which is among you; sanctify yourselves before me; . . . that I may reserve unto myself a pure people before me." (Doctrine and Covenants 43:11, 14.) In 1833 further revelation was given. "Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God. And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the traditions of their fathers. But I have commanded you to bring up your children in light and truth." (Doctrine and Covenants 93:38-40.) Knowledge, obedience, and repentance, then, are first requisites in the quest for purity.

(Continued on following page.)

*Sister Jessie Redd Ursenbach has served as matron of the Alberta Temple since 1956. In addition to extensive Church service in ward and stake as a teacher and as head of various auxiliaries, she served in the Canadian Mission from 1943-47, when her husband was called to preside there. Her lifelong hobby has been painting. Sister Ursenbach and President Octave W. Ursenbach of the Alberta Temple are parents of three girls and two boys, and they have 25 grandchildren.

*Resist evil, and the tempter will flee from you. If you keep your character above reproach, no matter what others may think, or what charges they make, you can hold your head erect, keep your heart light, and face the world undauntedly because you, yourself, and your God know that you have kept your soul untarnished.**

Parents Must Teach Virtue

On one occasion, when a boy bought his first corsage for a girl friend, he entrusted it to his mother's care, insisting that she must not touch it "because the petals might turn dark." This mother took the opportunity to have a serious talk with her son about the unclean touch that might stain the life of the girl he dated. It was effective.

Then there was the boy who thought it more fun to do the forbidden things than not and was expelled weekly from school. He had to go to the chairman of the school board for reinstatement. This man was a kindly man who often put his arms about the boy in trying to show him a better way. But he refused to allow his daughter to go out with the boy, saying, "I don't want my daughter to marry a man who can't control his life sufficiently to stay in school more than a week at a time."

His daughter coaxed, "I don't want to marry him; I just want to go to the dance with him."

The wise father explained that an intelligent girl would not date, even once, any boy whom she would not be proud to introduce as her husband should she fall in love with him and marry him. The father died suddenly, soon afterward. That girl will always be grateful for the wise counsel of an understanding father, for never as long as he lived did that boy ever do much of which any girl would be proud.

Such opportunities are presented in every home. The Primary songs, "My Body Is a Temple" and "I Am a Child of God" are excellent to use in the home for teaching modesty in dress and the sacredness of the body.

If parents teach obedience, repentance, and virtue, and set the example, their children will make progress in the quest for purity. Recently I heard a brother pay tribute to his father's home, which embodied all that a home should be. He said, in substance, that in his boyhood he had accidentally shot and killed his brother while hunting. He was taunted by the evil one almost beyond endurance. "When I could stand it no longer," he said, "I tied my team in the field and ran to the house because

my parents had kept their home so sacred that Satan could not enter there, and I was safe from his power."

Church and Home—a Combined Team

The Latter-day Saint home is so closely interwoven with the Church that it is almost impossible to separate the two. The teachings of both are so closely integrated that they become as one in pursuit of the quest. At a Sunday School Conference in October, 1956, the late President Stephen L. Richards said:

I define the home as being a divinely appointed institution in which a servant and handmaiden of the Lord prepare themselves in righteousness to receive chosen spirits coming from our Eternal Father, and give them bodies in the flesh for mortal probation, and then undertake with all the power at their command to lead these spirit children entrusted to their care back into the presence of God from whence they came.†

This is a lifelong assignment for teaching purity. The use of "all the power at their command" includes all the helps of home and Church, including priesthood and auxiliary organizations. If every child had a perfect Primary and Sunday School experience, for instance, many problems of later years would be nonexistent.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. (Doctrine and Covenants 59:9, 10.)

If the helps offered by the Sunday School, Seminary, Mutual Improvement Associations, Relief Society, and priesthood quorums could be fully utilized, few would come to the greatest of all human experiences, marriage, unprepared; and every marriage would be in the House of the Lord "to the right person, in the right place and by the right authority."[‡]

In October Conference of 1942 this message was given to the Church by the First Presidency:

By virtue of authority in us vested as the First Presidency of the Church, we warn our people who are offending, of the degradation, of the wickedness, the punishment that attend upon unchastity; we urge you to remember the blessings which flow from

*Stephen L. Richards, "Home, A Parental Partnership," *The Instructor*, January 1957, page 4.

†Bruce R. McConkie, *Mormon Doctrine*; Bookcraft, Salt Lake City, Utah, 1958; page 111.

‡David O. McKay, Conference Report, Church of Jesus Christ of Latter-day Saints, Oct. 5, 6, and 7, 1951; page 9.

the living of a clean life; we call upon you to keep, day in and day out, the way of strictest chastity, through which only can God's choice gifts come to you and His Spirit abide with you.

How glorious is he who lives the chaste life. He walks unfeared in the full glare of the noonday sun, for he is without moral infirmity. He can be reached by no shafts of base calumny, for his armor is without flaw. His virtue cannot be challenged by any just accuser, for he lives above reproach. His cheek is never blotted with shame, for he is without sin. He is honored and respected by all mankind, for he is beyond their censure. He is loved by the Lord, for he stands without blemish. The exaltations of eternities await his coming.³

Purity Is Essential to Happiness

Moroni, on that lonely hill, facing eternity, having witnessed the annihilation of an entire nation, quotes his father, Mormon:

Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; . . . that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. (Moroni 7:48.)

God has spoken and all shall be fulfilled. He emblazoned with His finger on tablets of stone, "Thou shalt not commit adultery." (Exodus 20:14.) We have no record that He has ever rescinded this commandment. Latterly, He has said: ". . . I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me. For she shall not be removed out of her place. I, the Lord, have spoken it." (Doctrine and Covenants 90:36, 37.)

A Lifetime of Resistance

Are we obligated to continue this quest? To maintain and perfect our own physical and spiritual purity of life? You answer. Can you think of anything that would hurt more than to lie in the grave for a thousand years, to know that the millennium had come and that you were not worthy to be there at the most momentous period of the world's history? That, too, is our choice.

Wise was he who said: "If you are beautiful at 16, thank God. If you are beautiful at 60, thank God and yourself."

Purity is sweet, beautiful to look upon, a joy to the beholder and to the possessor; while impurity,

sin, is ugly, usually relegated to dark and secret places, and is the destroyer of peoples and nations. Ella Wheeler Wilcox has said, "If I were a young man and know what I know today, I would guard my passions as kings guard treasures and keep them high and clean."

"Virtue Is Its Own Reward"

The prophet Jacob, after calling the Nephite people to repentance, said:

But behold, I, Jacob, would speak unto you that are pure in heart. Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions . . . O all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast upon his love; for ye may, if your minds are firm, forever. (Jacob 3:1-2.)

Life's most exhilarating experience is achieving and overcoming. The deep and lasting satisfaction, the sense of well-being that comes from being clean supersedes all other accomplishments. These lines were written expressly for the Alberta Temple by Orson F. Whitney and appear on two bronze plaques at the temple entrance:

*Hearts must be pure to come within these walls,
Where spreads a feast unknown to festive halls.
Freely partake, for freely God hath given,
And taste the holy joys that tell of heaven.*

*Here learn of Him who triumphed o'er the grave,
And unto men the keys, the Kingdom gave.
Joined here by powers that past and present bind,
The living and the dead perfection find.*

The most comprehensive and glorious announcement on the richness of the rewards of purity was given to us through the Prophet Joseph Smith:

. . . Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (Doctrine and Covenants 121:45, 46.)

A loving Heavenly Father will accept such obedience and smile His approval: "Thou shalt not fail, though thou art free—Free, but too great to fall."⁶

We are entering the finals of our quest for purity. How do we rate? It is time to answer.

³Conference Report, Church of Jesus Christ of Latter-day Saints: Oct. 3 and 4, 1942; pages 11, 12.

⁶Orson F. Whitney, Elias, page 20, Canto 3, lines 582, 583. Library File Reference: Purity.

MEN OF ACTION

PETER AND THE PROPHET JOSEPH . . .

I admire men like them. Happily there are many. Recently in Grant Stake (Salt Lake City), and earlier in Oquirrh (Magna, Utah), South Summit (Kamas, Utah), North Jordan (Salt Lake City), and Oakland-Berkeley (California) Stakes, I came face to face with many. Neighbors and friends in Sugar House Stake (Salt Lake City) have the same dauntless spirit.

Wendell B. Mendenhall and the late Henry D. Moyle, their associates in the Missionary and Building departments of the Church, and men on the Sunday School General Board remind me of Peter, the big fisherman, and Joseph Smith, the Vermont farm boy.

I experience the same feeling of admiration and enthusiasm when I meet such men as when I read about happenings in the life of Peter, the apostle, or of Joseph Smith, the prophet. Peter, the daring, impetuous man of action; the living, breathing, pulsating, personification of dynamic faith! And Joseph Smith, who did something about every problem, through exercising faith and obedience.

How like Peter was Joseph Smith! As a mere boy, his faith told him to ask; and he did! The direction of his whole life was set by that decision and the ensuing action.

After feeding the five thousand, Jesus sent his disciples by ship to the other side of the sea. In the course of the voyage a "contrary wind" tossed the ship violently.

"And in the fourth watch of the night Jesus went unto them, walking on the sea."

The disciples in the ship were puzzled and alarmed when they saw Him walking toward them "on the sea," and they "cried out for fear."

Jesus reassured them, saying: ". . . Be of good cheer; it is I; be not afraid."

Peter, eager, ever ready to act, said, ". . . Lord, if be thou, bid me come unto thee on the water.

"And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus."

Peter saw the wind was boisterous, and he was afraid, he began to sink. He cried out, saying, "Lord, save me."

"And immediately Jesus stretched forth his hand,



Peter was a man of faith and consequently a man of action.

and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" (See Matthew 14:25-31.)

Good, alert, daring, eager, dynamic Peter, the great risk-taker! What an admirable character! Think of the people like Peter whom you know.

Though Jesus chided Peter on this occasion, saying, "O thou of little faith," He knew in fact that potentially Peter, for faith, was one of the very great. He gave Peter many opportunities to exercise this faith and train it to grow and become powerful.

(For Course 10, lesson of June 14, "The Return of the Missionaries.")

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It was Peter who answered the Saviour's test question: "... Whom say ye that I am?" by saying, "... Thou art the Christ, the son of the living God."

For that answer Peter deserved better than "A-plus." Jesus commended him and said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (*Matthew 16:15-17.*)

Jesus favored Peter, James, and John by taking them to witness the transfiguration. (See *Matthew 17.*)

Peter was in the midst of many major happenings. Peter, the impetuous, the man of action! He has been criticized for "denying" the Saviour, after boasting that "... though all men shall be offended because of thee, yet will I never be offended." Jesus chided him, "... this night, before the cock crow, thou shalt deny me thrice." (*Matthew 26:34.*)

Big, boastful, beloved Peter. How embarrassed he must have been! That evening he slept, with the others, in Gethsemane, while Jesus prayed.

And again, Jesus, finding them asleep, "... saith unto Peter, What, could ye not watch with me one hour?" (*Matthew 26:40.*)

From Gethsemane Jesus was taken by his enemies. It was Peter, alone, who followed him. Why?

Alone, outside the building, while Jesus was being charged by His enemies, Peter, I like to believe, planned somehow to rescue Jesus single-handedly and to defend him. Here was the man of action again. I choose to think that his denial, during the attempts of the enemy to identify him with Jesus, was, under these circumstances, simply a ruse by which he hoped to dodge attention so that he could carry the attack personally. With his characteristic daring and impetuous risk-taking, he seemed to want to remain close to Jesus, to be on hand if Jesus needed defense or protection in the presence of His enemies.

Even in this I see Peter as the man of heroic proportions, always the man of action, forgetful of self, and ever ready to give his life for the Son of God.

For the same qualities I love Joseph Smith who, like Peter, was ever the man of action, with the ready kind of quick and sure faith that gets things done. Through the whole of the Prophet's career, he acted without doubt or delay.

Whenever he needed to know more than he knew, he asked and received. With Oliver Cowdery's help, he was engaged in translating the Book of Mormon when they came upon the subject of baptism on several occasions. Realizing their ignorance, they set out to do something about it. They were rewarded with the appearance of John the Baptist, who taught them about baptism and gave them authority to baptize.

This was typical of the careful training the Prophet received as a human instrument to bring about the restoration of the Gospel. He discovered his need to know; he asked for light and truth. He received it. He was visited by other heavenly beings sent from God to teach him and to endow him with "power from on high."

Without delay he acted; his faith was dynamic. Such men are the great doers of the work of the world.

The Prophet Joseph Smith's career is filled with happenings and accomplishments to illustrate this thesis.

And there are hundreds, yes, thousands of men and women in the Church today who manifest the same kind of dynamic, living faith. Give them a task; and without delay, doubt, or excuse, they accomplish it.

These are the cheerful "doers of the word and not hearers only." They are found in missionary service throughout the world. They are in the schools and hospitals; in the Relief Societies, Sunday Schools, Primaries, and MIA. They are delving into the problems of genealogy and many other phases of the Gospel.

They are accomplishing wonders in the building activities of the Church. There is no problem they cannot solve. They make the welfare functions of the Church productive. They are stake presidents, mission presidents, high councilmen. They are bishops and counselors and clerks. They are priesthood officers, committee members, and home teachers.

Wherever you meet a Latter-day Saint whose faith is expressed in prompt and appropriate action, you have met someone having the characteristics of Peter, the apostle, and Joseph Smith, the prophet.

JESUS THE CHRIST

Sixth in a Series of Twelve Articles To Support the Gospel Doctrine Course

by Lowell L. Bennion

RENDER UNTO CAESAR . . . AND UNTO GOD

Lesson 22, June 7, 1964

Chapter 31, pages 544-552

EVEN enemies can unite around common, short-term, and selfish goals. For example, Pharisees, who despised Rome, and Herodians, who were in league with Rome, both wished to see Christ crucified. Therefore, they schemed together to trap Him during the Passion Week. Feigning sincerity of purpose they asked Him three questions concerning His views on (1) marriage in heaven, (2) the great commandment in the law, and (3) a man's obligation to Caesar. Jesus perceived their intended deception and asked, "Why tempt ye me, ye hypocrites?" Let us consider each of these questions.

Marriage in Heaven

According to the Law of Moses (*Deuteronomy* 25:5), if a man died without sons, his brother should marry the man's widow and rear sons to carry on the family name and heritage. Suppose, inquired the Sadducees, that a woman should marry seven brothers in succession, "... In the resurrection whose wife shall she be of the seven? ..." (*Matthew* 22:23-33.) The Sadducees did not believe in a literal or bodily resurrection. This was obviously a trick question.

Jesus replied by saying that in heaven those who are resurrected "neither marry nor are given in marriage." On first sight this statement seems to contradict the Latter-day Saint doctrine of eternal marriage.

Question:

How does Elder Talmage reconcile Jesus' statement with our teaching?

We believe that marriage, like baptism, is to be performed on earth, and not in heaven, under the authority of the priesthood. However, such marriages for time and eternity are efficacious beyond the grave according to modern revelations. (Doctrine and Covenants 131 and 132.) This doctrine of eter-

(For Course 26, lessons of June 7, 14, 21, "The Close of Our Lord's Public Ministry" and "Further Instruction to the Apostles.")

nal marriage is not in conflict with the Saviour's teaching.

"Render unto Caesar"

"Is it lawful," asked the conspirators, "to give tribute unto Caesar, or not?" (*Matthew* 22:15-22.) This question was very clever. Jesus was in a dilemma. If He said, yes, He would offend the Jews; should He say, no, He would offend Rome. In His usual brilliant style, He silenced them by His famous statement regarding a Roman coin,

... *Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.* (*Matthew* 22:21.)

Questions:

1. What did the Jews owe Caesar?
2. What do we owe our respective governments?
3. What do we owe God?
4. Indicate any conflicts you experience in being loyal to "Caesar" and to God?

Fortunate are those men who live under governments which respect the freedom and rights of individuals and which strive to promote equity and justice among men. Granted the limitations of governments, many of them guarantee man's right to worship God according to his own wishes and place little or nothing in the way of his keeping all the commandments of God. Under such circumstances, good citizenship can be a part of one's service to God. (See Doctrine and Covenants 134 and *Mosiah* 29.)

On the contrary, those people who live under tyranny, whose freedom to worship and to serve God is curtailed, will follow Christ's advice in a different way. They will be deeply conscious and frequently reminded of the difference between rendering unto Caesar and unto God. They may choose to render to "Caesar" what they must: taxes and civil obedience. Within themselves they may still worship the Lord and quietly and profoundly seek to bring to pass a kind of government more consistent with the will of God and His purposes in the lives of men. Man is not obligated to uphold a government that does not protect men in their inalienable rights. (See Doctrine and Covenants 134:4, 5.) Neither is man obligated to destroy himself in open rebellion if his situation is futile. He is simply obliged to render to God what is due. And, we might ask, how much is that?

The Great Commandment

"Master, which is the great commandment in the law?" The law (the Jewish *Torah*) refers here to the Pentateuch, the first five books of the Old Testament. These books contain over 600 specific commandments. Which was greatest? (See *Matthew* 22:34-40.) These two—love of God and love of man—were not original with the Saviour. The first is found in *Deuteronomy* 6:5; and the second in *Leviticus* 19:18. These commandments were central to both the Law and the Prophets. Jesus, however, gave His own unique emphasis to their place in the Gospel and their relationship to one another. And His entire life is a witness of this twofold expression of love.

Questions:

1. What is meant by the law and the prophets (*Matthew* 22:40.)
2. What is meant by the love of God?
3. It includes love of man, but wherein does it differ from the second commandment?

The Jews divide the books of the Old Testament into three groups: The law, the prophets, and the writings. Before Jesus' day the first two groups had been canonized, accepted as scripture. The third group, the writings, was not canonized until about 100 A.D. In other words, everything in the Jewish scriptures of Christ's day depended on or related to love of God and man. Had the Saviour been answering the same question today, he doubtless would have said that on "love" hangs everything in the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price.

The love of God "is like unto" the love of neighbor and includes it, but it is also unique. Jesus confirms that we should love God "with all thy heart, and with all thy soul, and with all thy mind." May we suggest a few ways in which we can love Him and render to Him the things that are His.

1. To love God means to have an eye single to His glory; to be unselfish in our relationship to Him; to give unto Him of our time, strength, affection, and thought. Too often, we think of God as a means to our own ends, as we pray for help and blessings, looking to Him for salvation and our exaltation. This has its place, but it is not enough and is not love in the fullest sense. With Habakkuk we need to sing,

Yet I will rejoice in the Lord, I will joy in the Lord of my salvation. The Lord God is my strength. (Habakkuk 3:18, 19.)

2. To love God means also to love His attributes—to be creative in our way as He is in His; to glory in knowledge, learning, intelligence, and wisdom because His glory is intelligence. This does not mean

that each must be a scholar or professor, but he should learn of the Gospel, and in life he must love the truth and in his own way hunger and thirst after it. The Lord is a God of justice and impartiality, no respecter of persons. To love Him means to love and practice justice and to be fair towards all men, towards the stranger as well as our own flesh and blood. God is love—He is merciful and forgiving. To love and practice these virtues is to love Him.

3. To love God we must learn to love men, but this theme we shall save for another day.

Questions:

1. In what ways do we express love for God?
2. How do we learn to increase our love for the Father?
3. What things conflict with our love of God?

"WOE UNTO YOU . . . HYPOCRITES"

Lesson 23, June 14, 1964

Chapter 31, pages 552-563

JESUS had compassion for sinners and commendation for publicans, but only severe and lashing criticism for hypocrites. No other group felt His righteous indignation with such force as they did. In fact, *Matthew* 23 is so unrelenting and unmerciful that some scholars have thought Matthew may have added his own fuel to Jesus' fire on the head of the Pharisees.

The Saviour was talking to certain of the Pharisees who deserved this criticism. As a class they were not all guilty of the aberrations of true religion which Jesus points out in *Matthew* 23. Some Pharisees were genuine and spiritual in their religious life.

Hypocrisy

1. What is meant by hypocrisy?
2. What specific manifestations of "religion" or hypocrisy were especially obnoxious to the Saviour?

"The word *hypocrite* is translated from a Greek word meaning actor.¹ A hypocrite is an actor, a pretender. He assumes roles which do not reflect his true feeling and thinking. He does not present his real self to others. There is pretense, subterfuge, show, sham, and deceit in his behavior. In the make-believe atmosphere of the theatre we recognize that actors are pretending to be someone else. In everyday life, however, we expect people to be themselves, to act without pretense, sincerely and honestly."²

Jesus delineates clearly and forcefully hypocritical behavior which parades under the guise of religion. Hypocrites:

(Continued on following page.)

¹Robert Young, *Analytical Concordance of the Bible*; Funk and Wagnalls Co., New York, N. Y.; page 506.

²Lowell L. Bennion, *Teachings of the New Testament*; Deseret Book Company, Salt Lake City, Utah, 1956; page 163.

1. "... Sit in Moses' seat," and love "... the chief seats in the synagogues, and the uppermost rooms at feasts. . . ." (*Matthew 23:2; Mark 12:38-40.*)
2. "... They say, and do not . . . they bind heavy burdens grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." (*Matthew 23:3-4.*)
3. "But all their works they do for to be seen of men: they make broad their phylacteries. . . ." (*Matthew 23:5.*)
4. They "strain at a gnat and swallow a camel" —"pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." (*Matthew 23:24, 23.*)
5. "They draw near to me with their lips but their hearts are far from me." (*Joseph Smith 2:19.*)

Hypocrisy in Our Lives

It is easy, we sometimes feel, to discern hypocrisy in others, whether it be in social circles, political life, or even in "religious" living. However, it may be difficult to see it in ourselves. There is also a certain satisfaction in having Jesus bring to the fore the hypocrisy of scribes and Pharisees in a far-off land centuries ago. It may be too painful for us to see pretense, guile, and sham in our own "religious" living.

But, it is worth a try. We are not perfect, but human. The Gospel is given to us that we might change our lives, diminish hypocrisy, and learn sincerity and humility.

Project:

Illustrate some expression of hypocrisy in our own religious living today suggested by the following questions:

1. Do we do things to be seen of men—the bishop, our children, our neighbors?
2. Do we love the chief seats—the honors of men?
3. Do we give lip service to ideals and principles which we do not earnestly practice?
4. Do we behold the mote in our brother's eye when there is a beam in our own?
5. Do we ever play the role of actor in religion rather than live it for its own sake?

Religion is a fruitful field in which to plant seeds of hypocrisy. It is so easy to pretend, to feign virtue when we do not feel it. One of the greatest sources of hypocrisy is our tendency to do things for ulterior motives—for reasons foreign to the nature of the action itself. For example, when we pray in public, we should talk to God alone and not to be heard of men. When we go Home Teaching, it must be out of genuine interest in families, never just to please

the bishop, the quorum president, or to reach a certain percentage. This duplicity of interest, when it occurs, destroys the integrity of the religious life. It is so easy to preach the word, but often quite difficult to overcome inertia, comfort, ease, and fear, and do the word. Didn't Shakespeare say something about it being easier to teach twenty men what is good to do than to be one of the twenty to follow one's own teaching?

Overcoming Hypocrisy

Question:

How can we diminish the hypocrisy in our religious living?

One way is to become converted; to be whole-souled in what we do; to live whatever principle we live freely, spontaneously, for the sheer love of doing it. We should go Home Teaching because we love to visit the people; pay tithing out of gratitude as our modest gift to the gracious Father; give without letting the left hand know what the right hand doeth.

CHRIST'S SECOND ADVENT

Lesson 24, June 21, 1964

Chapter 32, pages 569-586



THE hour of Christ's betrayal is fast approaching. The disciples are apprehensive. Jesus Himself, with full realization of things to come, sits down with them upon the Mount of Olives to talk about the fate of the world between His death and return. In *Matthew*, chapter 24, the Saviour describes these happenings; in chapter 25, He tells His disciples then and now how to prepare for His second coming. These two chapters give us a long but unified theme. What is most significant to us today in this account as elaborated in *Jesus the Christ*, chapter 32?

Christ Will Come Again

Very heartening to the faithful disciples of Christ is the Saviour's assurance that one day "the tribes of the earth" "... shall see the Son of Man coming in the clouds of heaven with power and great glory." This same Jesus, born in a manger—betrayed, ridiculed, and crucified of men—will return to earth to be the judge and Saviour of mankind.

He will come as a thief in the night or "as lightning cometh out of the east, and shineth unto the west." His coming will be unexpected. And despite all the predictions which have been and are made, "... of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (*Matthew 24:36.*)

Conditions Preceding His Coming

Question:

What events will transpire before His coming?

These are made vividly clear by the Saviour. There will be "wars and rumours of wars," "... famines, and pestilences, and earthquakes, in divers places," "persecutions, hatred, and killing of the disciples"; "there shall arise false Christs, and false prophets," "... iniquity shall abound, the love of many shall wax cold." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations. ..." And, as in the days of Noah, there will be "eating and drinking, marrying and giving in marriage" and no concern for the evil days to follow. "If it were possible, they shall deceive the very elect." (See *Matthew 24.*)

Question:

When shall these things happen?

The time element is always most difficult to interpret in prophecy. Commas and conjunctions may span centuries of time. Some of the Saviour's predictions in *Matthew 24* are directed to His immediate disciples and their generation; other events refer to the whole sweep of human history from His day until the end. Some events, such as wars, earthquakes, famines, and pestilences occur over and over again. All that can be safely said is that, as time passes, we come closer to that dreadful and yet wonderful day when Christ will appear again in His glory as King of kings.

Preparation for His Coming

Questions:

1. What should Latter-day Saints do to prepare for His coming?
2. Wherein would you live differently, if you believed He would come within five years?
3. What kind of oil should we keep in our lamps?

One attitude towards the Saviour's return is that of helplessness, believing that the individual's efforts to improve the world are quite futile. "Let the world

go to pot, and hasten the day when Christ will come and cleanse it with fire." In a review of human history there is much to justify this pessimistic and fatalistic interpretation.

A second, quite-opposite attitude is that of doing the Lord's work while it is yet day. This is beautifully illustrated in the doctrine of the Pristine Church of Christ. When Christ ascended into heaven, having bid His disciples farewell, they stood looking "steadfastly towards heaven." Two men in white apparel stood by and said,

... *Ye men of Galilee, why stand ye gazing up into heaven? ... (Acts 1:11.)*

There is no more exciting chapter in religious history than that portrayed in the *Book of Acts* of the faith, courage, love, and conviction with which Peter and Paul and their associates established the Christian faith, even when they apparently thought Christ's return to be imminent. The assurance of His second advent added power and urgency to their labors.

Similarly, the second advent is a major theme of the Restoration. The Gospel and Church of Christ were restored to prepare mankind for His coming. The Doctrine and Covenants is replete with this motif. The Saints have sent out missionaries, built temples, searched out records of their ancestors, and essayed to establish Zion to prepare the way.

Is this fire, which moved the early church in Palestine and the Saints who established it again in the nineteenth century, still burning in our hearts? If so, how does it find expression in our lives? What kind of oil are we keeping in our lamps? How are we investing the talents with which the Creator has entrusted us? When He comes again, will we be found among the sheep or the goats? Are we eating and drinking, obsessed by our need for security, or are we earnestly engaged in doing the things outlined in *Matthew 25:31-46*?

Whether Christ returns tomorrow, in our children's life-time, or in Millennia to come, may we meet Him one day with the joyous feeling, that we have lived our lives for Him. May we know that we have built in some small measure upon the work He began. He restored faith in a loving Father to the hearts of men. He gave men—sinners, saints, and fishermen—awareness of their own dignity and worth. He "went about doing good"—healing people in body, mind, and soul, meeting their needs physically and spiritually. He lived for others, for God and man. He even died that men might live.

June 28, 1964

Review

Library File Reference: Jesus Christ.

Commandments of Men

by M. Lee Miller

Soon after the crucifixion and resurrection of Jesus Christ, the preaching of false doctrines and the advent of unauthorized teachers began to affect the congregations of the Church. Paul, in many of his writings, warned of this danger. As the apostles left the earth, disputations and serious error increased. By the middle of the third century little semblance of the spirit and authority of the primitive Church was to be found. They had "... transgressed the laws, changed the ordinance, broken the everlasting covenant." (*Isaiah 24:5*.)

The introduction of gnostic, platonic, pagan, and other philosophies and traditions caused men to disdain the word of God. As early as the middle of the third century Sibellius, a bishop of the church in Africa, proposed that the divine nature of Christ was not a distinct nor personal attribute of Jesus—that this nature and also the Holy Ghost were merely parts of the divine Father.¹

Contentions on the nature of the Godhead subsequently arose which eventually prompted a secular power to convene a council and force a resolve of the dispute. At this Council of Nice in 325 A.D., more than 300 bishops and approximately 2000 other church dignitaries met to fix the standards of orthodoxy concerning the nature of the Godhead.²

All Christians were bound by the creeds and dogmas established. When the church and state combined control, they subjected the people to an awful power which negated the opportunity to express opposing views of religion. For more than 1200 years force and spiritual darkness prevailed.

However, our Lord apparently intended that this condition should not continue indefinitely. In October, 1517, an Augustinian monk by the name of Martin Luther nailed "ninety-five theses" on the castle church at Wittenberg, Germany. He was pro-

testing the theory and practice of selling indulgences by the Roman church. Though intended merely for academic debate, this act precipitated a revolution of religious thought and action which changed the course of history for the world.

When Joseph Smith was visited by God the Father and His Son Jesus Christ in 1820, he was admonished to join no existing church. "I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: 'they draw near to me with their lips, but their hearts are far from me, *they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.*'" (Italics mine.) (*Joseph Smith 2:19.*)

It is evident in this declaration from the Lord that many of the prominent doctrines of the Christian world were not of divine origin. If not of the Lord, then who established them—and when?

Although many false concepts were propounded before his time "... no one was to exert a greater influence than he [Augustine] on the theology of the time of the Middle Ages, and on both Catholic and Protestant theology down to the present time."³

Revelation gave way to a belief in the self-sufficiency of the scriptures. Infants were baptized because of "original sin," and not necessarily by immersion. Man was no longer free to act for himself. The Godhead became a mystery.

These and many other man-made doctrines were incorporated by the church as truths and perpetuated through the reformation by Luther and other Protestant reformers. Augustine was influenced by Plato and other non-Christian philosophers. Luther, Calvin, Zwingli, and other reformers were greatly influenced by Augustine and the established church. Surely at the time of the first vision "commandments of men" were being promulgated as the will of the Lord.

The accompanying chart cites eight prominent Christian doctrines of the religious world at the time of Joseph Smith. It also gives the approximate dates when the doctrines were instigated or when they were officially sanctioned—insofar as these dates are known. Many of the doctrines undoubtedly had an earlier origin than indicated, as they evolved slowly and unofficially, but the important fact is that none were present in the primitive Church as established by Jesus Christ.

¹James L. Barker, *The Divine Church*, 1954 Melchizedek Priesthood Quorums Manual for Study; Deseret News Press, Salt Lake City, Utah; page 9.
Library File Reference: Great Apostasy.

¹³For Course 12, lessons of July 26, August 16, September 6 and 13, "The Church of Christ in the First Century," "The Church in the Roman Empire," "Luther Drives Nails Into a Church Door," and "New Patches on Old Clothes"; also for Course 16, lessons of April 5, 12, 19, "General Religious Cultures of the World," and "Christianity at the Beginning of the Nineteenth Century."

¹James E. Talmage, *The Great Apostasy*; Deseret Book Company, Salt Lake City, Utah, 1958; page 101.

²Stanley J. Stuber, *How We Got Our Denominations*; Association Press, New York, N.Y.; pages 58-60.

³Brother M. Lee Miller is audio-visual director for Seminaries and Institutes of Religion in the LDS Department of Education; and he serves as bishop of Brigham Young University 17th Ward, BYU Second Stake. He received his B.A. in art from BYU and his M.S. in art education from Utah State University. Brother Miller and his wife, Bonnie, are parents of three adopted Indian children. Also living with them are two Indian children who have been placed through the Indian student placement program of the Church.

COMMANDMENTS of MEN

Christian Doctrines Through the Ages to the Time of Joseph Smith

INFANT BAPTISM

1. "The practice of administering baptism to infants was recognized as orthodox in the third century and was doubtless of earlier origin."¹
2. It received impetus through Augustine, as consistent with his theory of original sin.²
3. It was established as a dogma of the Roman Catholic church at the Council of Carthage XVI in 418 A.D.³

PREDESTINATION

1. Augustine's doctrine of predestination was approved at Council of Arles, 475 A.D., and Council of Orange, 529 A.D.⁴
2. Luther and Calvin perpetuated this doctrine in the Reformation.⁵

IMMATERIALITY OF GOD

1. This was expressed in Nicean Creed as written at Council of Nice, 325 A.D., and revised at Council of Constantinople, 381 A.D.
2. Perpetuated by Protestant reformers.

MYSTERY OF THE TRINITY

1. This was formally established at Council of Nice, 325 A.D.
2. Perpetuated by Protestant reformers of the sixteenth century, and included in one form or another in most major Protestant religions.

BAPTISM OTHER THAN BY IMMERSION

1. Sprinkling was authorized by Cyprian, bishop of Carthage, 248 A.D.⁶
2. "Sprinkling gradually took the place of immersion without any formal renunciation of the latter."⁷
3. Sprinkling and pouring perpetuated by Protestant reformers.

SCRIPTURES—SOLE AUTHORITY

1. Luther rejected special priesthood of the Roman church and declared sole authority was granted by the scriptures.⁸
2. This doctrine perpetuated by other reformers of sixteenth century; it became premise for authority of most major Protestant churches.

TRANSUBSTANTIATION

1. This idea began to enter the church soon after apostolic ministry.⁹
2. Mentioned specifically at Roman Council VI in 1079 A.D.¹⁰
3. An official edict of Pope Innocent III. A binding tenet and requirement of the Roman church, 1215 A.D.¹¹

REVELATION CEASED WITH THE APOSTLES

1. This was confirmed at Session IV of the Council of Trent, April 8, 1546 A.D.¹²
2. Perpetuated by Luther, Calvin, and other reformers.

¹James E. Talmage, *The Great Apostasy*; Deseret Book Company, Salt Lake City, Utah, 1958; page 119.

²James L. Barker, *The Divine Church*, 1954 Melchizedek Priesthood Quorums manual for study; Deseret News Press, Salt Lake City, Utah; page 18.

³Henry Denzinger, *The Sources of Catholic Dogma*, translated by Roy J. Deferrari; B. Herder Book Company, St. Louis, Missouri, 1957; page 45.

⁴T. Edgar Lyon, *Apostasy to Restoration*; Deseret Book Company, Salt Lake City, Utah, 1960; page 170.

⁵T. Edgar Lyon, *Apostasy to Restoration*; pages 267, 274.

⁶Cyprian's Epistles, letter 76, as quoted by B. H. Roberts in *Outlines of Ecclesiastical History*, fifth edition; page 141.

⁷Cannon Farrar as quoted by James E. Talmage in *Articles of Faith*; Deseret Book Company, Salt Lake City, Utah, 1925; page 486.

⁸Stanley I. Stuber, *How We Got Our Denominations*; Association Press, New York, N.Y., 1958; page 110.

⁹T. Edgar Lyon, *Apostasy to Restoration*; page 230.

¹⁰Henry Denzinger, *The Sources of Catholic Dogma*; page 144.

¹¹Joseph Milner, *Church History, Century IX*, chapter 1, as quoted by James E. Talmage in *The Great Apostasy*; page 121.

¹²Henry Denzinger, *The Sources of Catholic Dogma*; page 244.

TALLEST LIVING THINGS

Redwoods . . . They grow tall in groups

My first job for pay was in a lumber yard. My father was the manager, and to keep me out of summer mischief he put me to work.

It did not take me long to discover that few things were so miserable to handle as bundles of cedar shingles. They filled my arms with tiny, itching slivers. Oak flooring was tough, too. It seemed hard as steel and almost as heavy. Big slivers came from pine and fir.

But one type of lumber I early learned to like was redwood. It was smooth as satin. Redwood was deep-red in color, like raspberry sherbert, and was light in weight. Even in the hand of a 10-year-old, a saw would cut easily through redwood. Redwood's even texture took paint well. And its rich, natural color stained beautifully. Redwood glued well, resisted rot, termites, fire, and rust. Redwood had good insulation properties.

When our first little frame home was built, we made sure its exterior walls were covered with redwood shakes.

It therefore was with more than ordinary interest that we caught our first glimpse of the giant redwoods of northern California. They stand impressively tall, like pillars reaching towards the heavens. The purplish-red bark is thick and deepfluted. Often the stately columns reach upwards 100 feet before their feathery foliage appears—almost as delicate as a green forest haze.

Some of these forest patriarchs began pushing toward the sun even before Jesus was born in Bethlehem.

But what was most impressive about the redwoods was their height. We learned that one of them is 359 feet high. They are the tallest living things on earth.

In this particular grove, we learned that redwoods often grow in groups. We saw families of them standing as if in council. Here were charred stumps and living trees with deep scars from fires, the most recent between 150 and 200 years ago. From the roots of giants felled or wounded by flames, sprouts had emerged. Now there are circles of lofty monarchs.



The highest living things often grow tall in groups. So do men.

Laura Z. Hobson, an International News Service writer, some years ago described a flood which hit Dublin. Six dray horses were caught in a stable. As water began filling the stable, the animals were released and swam to high ground. When the last horse arrived, a crowd noticed mice jump off his back.

This incident reminded Laura Hobson of something a native of Dublin had written. He was George Bernard Shaw. He had written repeatedly in his plays and books that the surest way to find happiness is to give yourself over to a cause bigger than yourself.

There are some great causes in the world. But the basic cause for every man is his own family. That is what the redwoods seem to say. That is what the prophets have said. Yes, a man grows taller when he grows with his family.

A family makes a man bigger than himself. The Prince of Peace no doubt could have entered the world alone. But he came into a family. He repeatedly reminded men, too, that the family continues far beyond this brief earthly span. He spoke of His Heavenly Father who had sent Him.¹ On earth He prayed to that Father.² He said He would return to His Father.³

Yes, a man's family continues longer than the centuries-old circles of the redwoods. A man's family can extend into eternity. A man is exalted through his family.

A man's earthly stature reaches higher, too, as he feels the "pull" of a kingly kinsman, even as a redwood sprout pushes upward alongside a sky-piercing elder. It is only natural, too, for a man to grow taller when he sees taller—when he realizes his footprints extend into eternity as against earthly time. A man grows tall when he measures life and men in the framework of timeless tomorrows as against a day, a year, a decade, or even a century.

These are thoughts which can stir you in the sylvan quietude, stir you as you stand before a circle of redwoods, the tallest living things.

—Wendell J. Ashton.

¹See John 20:21.

²See Matthew 26:39.

³See John 20:17.

Library File Reference: Family Life.

For Course 6, lesson of June 28, "A Latter-day Saint Is Loyal"; and for Course 24, lesson of June 14, "Look for the Teaching Moments"; and of interest to family members.)